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18 Peking Road, Shanghai, China.

Valentine's Meat-Juice.

Endorsed by the Medical Profession of United States, Great Britain and Germany
and employed by the Insane, Inebriate and Govt. Hospitals
and the Army and Navy of the United States.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, February, 25th, 1885.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

A CASE OF POST-PARTUM HEMMORRHAGE—Lady aged 35; lost an enormous quantity of blood; hemorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 'o 12, two tea-spoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

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WALTER R. LAMBETH,

Surgeon-in-Charge, Soochow Hospital.

TESTIMONIALS.

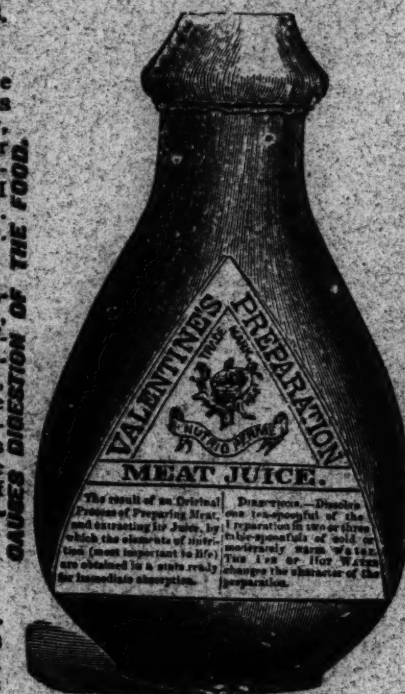
New York.

I prescribe
VALENTINE'S
MEAT-JUICE daily,
and like it better
than any prepara-
tion of the sort I
have ever used.—J.
MARION SIMS, M.D.

GEORGE H. EL-
LIOTT, M.R.C.S.,
in the *British Med-
ical Journal*, De-
cember 15th, 1883,
"I would advise
every country prac-
titioner to always
carry in obstetric
cases a bottle of
VALENTINE'S MEAT-
JUICE."

Washington, D.C.

I have used large-
ly VALENTINE'S
MEAT-JUICE and
consider it the best



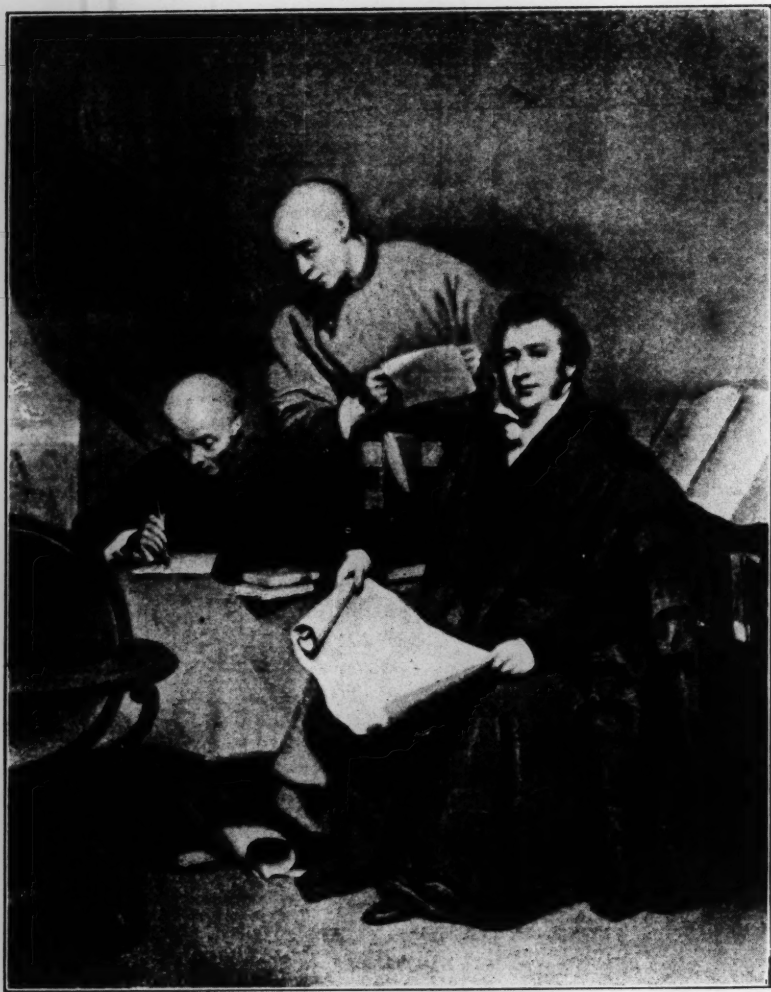
of these (meat) pre-
parations. It was
used by the late
lamented President
Garfield, during his
long illness and he
derived great bene-
fit from its use.—
ROBERT REYBURN,
M.D.

GIVES TONE TO THE STOMACH.

INTERNATION-
AL EXHIBITION.
1876.

REPORT ON AWARDS.

"For excellence
of the method of its
preparation, where-
by it more nearly re-
presents fresh meat
than any other
extract of meat,
its freedom from
disagreeable taste,
its fitness for im-
mediate absorption,
and the perfection
in which it retains
its good qualities in
warm climates."



MORRISON TRANSLATING THE SCRIPTURES INTO CHINESE.
(*Reproduction of Chinery's painting.*)

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Chinese Benevolent Institutions in Theory and Practise.

BY REV. T. J. PRESTON.

IT is manifestly unfair in looking for benevolences among the Chinese to expect to find such well-regulated and well-equipped charitable institutions, either in the past or at the present, as are to be found in the cities of Western lands, which rightly boast of modern civilization. This much, however, may be said, the Chinese have never been properly credited with their theories in regard to charity, nor with what they actually do in the way of efforts to relieve suffering and care for those who by reason of age or impotency are not able to care for themselves. Home life in China in point of cleanliness and sanitary regulation is far below that to which Westerners have been accustomed, and it is vain to expect the Chinese in their public institutions to rise above the standard of the average home. The ordinary Chinese house is so constructed as to exclude sunlight, and the drainage is imperfect; often the vile sewage blocking the passage and emitting odors that are intensely disagreeable to ordinary sensibilities, as well as making conditions that are extremely perilous to health. From our standpoint it is a hazardous place to attempt to live, but as the Chinese have for generations been habituated to this mode of existence they seem practically immune from influences which to us would mean certain, and probably fatal, illness. As it would, therefore, be futile to attempt to find charitable organizations and institutions that for efficiency could be compared

with our own, we may content ourselves by looking for the principles of benevolence and charity from their viewpoint and seek to ascertain to what extent these have been practised.

Among the earliest references in Chinese literature to the importance of benevolence is a chapter in Kwan Tsi (管子). [Kwan Tsi, the abbreviated name for Kwan I Wu (管夷吾), or Kwan Chong (管仲, who died 645 B. C. His death was thus ninety-four years before the birth of Confucius.] The book bearing his name is supposed to be a forgery of several centuries later, but in any case it was written not later than the Han dynasty (206 B. C., 221 A. D.), and must therefore have weight as being one of the earliest historical documents treating at any length on this theme. The chapter in question, the fifty-fourth of Kwan Tsi, discusses nine ways in which the interests of the Kingdom may be conserved. Taking these in order they are as follows:

1. On caring for the aged.—In the capital of each kingdom (at that time China was divided into a number of small kingdoms) there are officials called "Chang Lao" (掌老), deputed to care for the old. If the age be in the seventies, and there be only one son, he is exempt from government frontier service, and every three months meats are to be provided; if in the eighties and there are two sons, both are exempt from such service, and once a month the family is to have meat; if above ninety, all the family are exempt from public service, and every day they are to have an apportionment of meat and wine. At death their coffins are to be provided by the ruler. Younger members of the family are urged to prepare fine delicacies. Let them ask of the aged what they desire and seek for that which they relish. This is what is meant by caring for the aged.

2. On having compassion upon the young.—In the capital of each kingdom there are officials called "Chang Yiu" (掌幼), deputed to care for the young. Among the children of both literati and common people, there are small and weak ones, who are not able to care for themselves. He who has three such children, the wife shall not be made to go out on any service; he who has four children, the whole family is exempt; he who has five children must be provided with a nurse, and is to receive food sufficient for two persons. When the young themselves become able to work, this allotment is to cease. This is what is called having compassion upon the young.

3. On pitying orphans.—In the capital of each kingdom there are officials called "Chang Ku" (掌孤), who have charge of orphans. If a scholar die and leave children parentless without means of subsistence, the village clansman who knew the deceased and shall nourish one of the orphans, shall have one son exempt from public service; if he cares for two, then two of his sons shall be exempt; if for three, then his entire family shall be exempt. The official guardian of orphans shall repeatedly go and inquire as to food or its lack, as to the provisions for cold, and whether in appearance the orphans are healthy or emaciated; in any case duly commiserating the parentless ones. This is what is called pitying orphans.

4. On nourishing the disabled.—In the capital of each kingdom there are officials called "Chang Yang" (掌養), who have charge of the physically unfortunate. The deaf, the blind, the dumb, partial paralytics, those whose hands are stiff, those who are not able to care for themselves, must be received and nourished by those in office. Both food and clothing shall be provided by the official in charge until the disease or injury departs; then such help shall be stopped. This is called nourishing the disabled.

5. On the duty of marriage bureaus.—In the capital of each kingdom there are officials called "Chang Mei" (掌媒), who are to act as marriage mediators. Widowers and widows, wherever possible, are to be united, and they are to be given a home and an adjoining field, together with some household furniture. After they have lived together three years, the husband may be allowed to go forth on public duties. This is the duty of the marriage bureau.

6. On looking after the sick.—In the capital of each kingdom there are officials called "Chang Ping" (掌病), who are appointed to care for the sick. If scholars are sick, the physician must ascertain the nature of the disease. If the sick are over ninety years of age, the doctor must visit them every day; if over eighty, he must go personally every other day; if over seventy, every third day. If there should be general sickness, all under these ages he must visit every five days; if the disease be very violent, he must notify his superior, who must himself go and seek the best means of checking its course. The one in charge must go throughout the kingdom and seek to prevent the cause. This is what is called preventing sickness.

7. On alleviating poverty.—In the capital of each kingdom there are officials called "Tong K'iong" (通窮), to help the poor. If there be a poor family with no shelter, or a poor stranger cut off from food, he who is comfortably at home in his own clan and informs the official, shall be rewarded; he who hears the cry of need, but does not inform the official, shall be punished. This is termed relieving poverty.

8. On aiding sufferers.—The officials of this bureau are called "Chen Kwun" (賑困). In calamitous years laborers in particular suffer. Many even die. It is then the time to remit punishment, forgive transgressors, and disburse rice freely from the granaries. This is called aiding sufferers.

9. On making continuous family history.—The officials of this bureau are called "Chieh Chueh" (接絕). When the literati or people die, coming to death in battle or some heroic way, those who knew the deceased must receive gifts from the ruler and set up memorial tablets. This is called perpetuating the family record.

Needless to say these respective bureaus no longer exist. Probably in these modern times some changes might be suggested as improvements in this category of benevolences, but as an ancient document it is highly interesting, showing that early in their history the Chinese were seeking through public bureaus and institutions to alleviate suffering and distress among their people.

Confucius (551-479 B. C.), China's ideal of excellence, taught and exemplified a sympathetic regard for the unfortunate. On one occasion a blind music master named Mien came to call upon the sage. He was treated with the utmost courtesy and consideration; Confucius himself conducting him up the steps and showing him where to take a seat. This done, by way of introduction, the sage named all who were present to the sightless visitor. When one of his disciples questioned concerning his course, Confucius replied, "This is most assuredly the way for those who would lead the blind," which, if given a modern application, would mean that it is the duty of a good man, irrespective of station, to be generous in kindness and attention to those who are afflicted with any physical disability. In the *Analects* there is a striking passage which shows the broad sympathy of Confucius for the sorrow and misfortune of others. Dr. Legge's translation of this passage is as follows: "When the Master saw a person in a mourning dress, or any one with

the cap and upper and lower garments of full dress, or a blind person, on observing them approaching, though they were younger than himself, he would rise up, and if he had to pass them, he would do so hastily." The chapter which deals with personal characteristics of the sage touches upon his intense human sympathy. When he saw a person in mourning, whether a friend or not, he would always show his sympathy by changing his countenance; when he saw an afflicted person, though it might be most inconvenient, he would always greet him in the most ceremonious manner. Here and there in the literature of China are to be found references to philanthropic agencies and benevolent institutions, but the foregoing will be sufficient to show that there has existed among the more thoughtful a keen feeling of respect for the aged, sympathy for the sorrowing and pity for the unfortunate.

Turning to the practise of benevolence, growing out of the general teaching on the subject, it is perhaps no violence to facts to state that every city of importance in the empire has some form of organized charity for helping the unfortunate. Charitable institutions have varied in different times, as they now vary in different places. Foreigners as a rule have not found it particularly interesting to investigate personally these institutions, and, if so, the presence of idolatrous and superstitious features has impressed them so unfavorably that there has not been the unbiased frame of mind to award China with credit for what has been, and is being, definitely accomplished by such institutions. Without attempting to cite organizations of a general character, which would apply to the entire empire, it seems fair to the subject to take a representative city in the interior and describe existing institutions, whose aim is directly the good of various unfortunate classes and indirectly that of society in general. The city in question—Changteh, Hunan—is 1,000 miles from Shanghai, has about 150,000 population, and is typical in every respect, neither above nor below the average in point of business activity or character of the people. No extended reference will be made to the Famine Granary (儲備倉), where rice is stored for time of special local need, or the Home for the Infirm (養疾院), where the aged and blind are received and cared for, or the Benevolent Association (體仁堂), which sees to the proper interment of all bodies which have been drowned and recovered. The hall for public exhortation (宣講堂), where men are urged to do good deeds, and the various

provincial guilds (會館), which look after the interests of those from the same province, might also be included in the list of present-day benevolences. These enterprises are important; each in its own sphere, but the following perhaps represent the more actively operative institutions:—

1. Foundling Hospital (育嬰堂).—General contributions from shopkeepers go to the maintenance of this important institution. Like almost every public enterprise, it is open to abuses; and no doubt often a family in which children are supposed to be too many prevail upon some poor neighbor to bring a helpless babe, stating that the child is his and, being unable to provide support, wishes the foundling home to receive the infant for nurturing. Sometimes, though it is fair to say not often, heartless parents cast a child into the streets, leaving it to die or to be found by some charitable person and taken to the hospital; sometimes sheer poverty forces parents to offer a child for admittance. But whatever abuse may be made of the foundling hospital, it is beyond doubt a place where deeds of tender mercy are shown to helpless infants. On one occasion when the writer was visiting this institution, a man, evidently from the country, came in carrying two baskets on the ends of a pole. In one was a variety of vegetables; in the other a quantity of straw. Soon an old woman appeared, and going into the basket of straw she brought forth a fairly healthy looking infant. With an exclamation of satisfaction, followed by the words, "This is certainly a fine child," she passed with the treasured acquisition into the private apartments for the nurses and children. A nurse is provided for every two infants, and an average of about forty children is always in keeping. These are kept—unless death intervenes—until at various ages they are either adopted into families or, be it said regretfully, sold, according to a long-standing custom, for what are commonly called "slaves." Appropriating an expression found in Mencius that "if an infant crawling about is likely to fall into the well it is no crime to the infant," we may add that it would be a crime to the Chinese if provision were not made in such an institution as the Foundling Hospital for helpless children. Eliminate some abuses, and we have here an institution that is in every respect commendable for its charitable motive and for the obvious good that it accomplishes.

2. Work houses for the poor (工藝局).—It is the essence of charity to assist others to help themselves. When an institution attempts to furnish a place where the young may

be encouraged in a trade according to given aptitudes, or the middle-aged may have material placed at hand for making certain useful articles in which they are more or less skilled, it is rendering splendid service to society by keeping from the streets those who might otherwise be vagrants and beggars. It must be admitted that this institution is also a kind of reformatory, and might be called a work house for the wayward as well as for the poor. When the young are refractory at home, or are beggars on the streets, or have committed some misdemeanor, they are sent there for correction. A small official is in charge, and the inmates are in practical confinement. The work house, besides furnishing shelter, provides a way by which petty offenders or the extremely poor may help to earn their own livelihood. A liberal per cent. of the proceeds of their labor returns into their own hands. About a hundred persons are kept at the place; a number being taught some simple trade, others working at one already acquired. Some work with bamboo making chopsticks, curtains or various-shaped baskets; some make braid for the hair or bands for the waist and lower part of the trousers; some knit silk nets for women's hair, while others make dusters from feathers gathered here and there. Now that straw hats after foreign patterns are being freely worn in the interior, the writer has seen men in the work-house making hats that, though rough and crude when minutely examined and not of exact shape, certainly had the virtue of wearing quality by being strongly put together. When it is remembered that there are many needing the wholesome influence of the reformatory, as well as poor people rendered incapable of working for others by some bodily affliction, but who have the use of their hands and can, if provided with the material, do much for their own support, it will not be denied that the work-house is a most worthy and useful institution.

3. Beggars' Refuge (棲流所)—As might be inferred this is a place solely for beggars. Pity, frequently accompanied by disgust, is usually the mental attitude towards a beggar. Some are driven to a life of dependence on account of physical infirmity preventing them from earning a livelihood; others seem to have been denied by nature that sense of manhood which prompts one to toil for his needs, and hence there is no compunction, but rather brazen effrontery in being a human parasite. For the first class there is always pity, for the second

usually disgust. In keeping both classes from the streets and providing shelter and food the refuge is doing distinctly benevolent work.

4. United Benevolence Hall (同善堂).—This is an institution maintained by cloth merchants. No contributions are requested from any other source, and the extent of this benevolence may be inferred from the fact that, according to information received from the manager, the annual average expenditure is six thousand taels. The association owns a large and substantial building, and has responsible men in charge, who seek to administer the benevolences wisely. The forms of its charities are varied. To the observant in this part of China a familiar object on the by-streets is the lantern resting in its own unpretentious roofed house as a protection from the weather. Many a person traveling at night has had occasion to appreciate such a light placed on side streets or in the outskirts of the city, where there was a single stone slab for a bridge, or at some point where the steps needed to be carefully taken. Such a one might thank this benevolent association, as it furnishes these lamps, provides the oil for their nightly use and attends to the lighting.

The free ferry boat is an institution of importance in this part of the empire, where rivers run in every direction. At the stern is a small roofed cabin, in which lives the pilot, usually an old man, who directs the rudder. The passengers themselves do the rowing. These free boats, which are kept at the crossings on all main lines of travel, are maintained by this benevolent association.

Where pains, boils and ulcers afflict people as they do in China some healing ointment is necessary. The Chinese have this in a well-known plaster (膏藥). A man is kept busy day after day at the united benevolence hall making ointment plasters for free distribution to the poor. From a pot of ointment he takes a portion on a chopstick, rubbing this in a circle on a piece of white cloth four inches square. After a single fold the plaster is ready for the next person suffering from an ache or sore of any kind.

The poor are everywhere in China, and without comfortable homes or sufficient clothing, the winter months cause untold suffering and misery. In the united benevolence hall are huge stacks of heavy cotton wadded garments, which are given to the needy in the severe winter months. A large quantity of

cotton is bought in the summer and made into heavy clothing or bedding. Much misery is relieved by a careful distribution of these winter garments. The association also provides coffins for the poor. Rough coffins of all sizes are kept in quantities, and where a poor beggar has gone the way of all the earth, or any other poor person, worthy or unworthy, has died, a coffin may be obtained by application to those in charge. In a word, this institution, by providing lights where otherwise none would be, free ferries for crossing rivers, ointment for the sick or suffering, heavy garments for the poor in winter and coffins for the dead at all seasons, justifies its appellation—United Benevolence Hall.

The purpose of this paper is not to defend existing benevolent institutions as perfect, but to commend them as serious efforts in the right direction. If they are not wholly praiseworthy, they are at least deserving of some credit. One regrettable feature is that a vein of idolatry and superstition runs through them all. Let this be eliminated, and the charitable in China will have learned more perfectly how to commiserate and help the unfortunate of every class.

Paul the Roman Citizen.

BY REV. J. E. WALKER, SHAOWU.

SAUL of Tarsus presents a strange combination; a thorough-going Jew and a rigorous Pharisee, he is also a Roman citizen. He caps the climax by becoming the most devoted of Christians, and surpasses all the other apostles in the clearness with which he apprehends the Mission of the Christ and the thoroughness with which he strips the Gospel of Christ of all Jewish trammels. He who held the garments of those who stoned Stephen became the tree of which Stephen was the seed. He took up and triumphantly carried forward just that work which cost Stephen his life. In this work his Roman citizenship was a great help to him. It was a part of his providential fitness for the Apostleship to the Gentiles.

I have been asking myself 'Just what was Paul's position with reference to appeals to the Civil Power for protection?'

And 1st, What was his theory in regard to the nature of the Civil Government? His own answer to this query is, "The

powers that be are ordained of God," and "He is the minister of God to thee for good;" and again, "For they are ministers of God's service." Holding this view of the Civil Power, he could be both a thorough-going Jew or Christian and a royal Roman citizen. But he vehemently protested against Christians taking their private disputes before Pagan rulers.

2nd. His Roman citizenship was a part of this established order; and he received it as from God, to be availed of by him for the furtherance of the Gospel. He said: "All things are yours; for ye are Christ's, and Christ is God." His citizenship was one of the "All things lawful" for him; and sometimes it was also expedient for him to avail himself of it.

3rd. Let us examine the uses which he made of it.

The first, and perhaps the most striking instance, is that at Philippi. Paul and Silas had been accused of being mischievous Jews trying to pervert the Romans, and as such had been savagely punished without trial or hearing. Had Paul let this go uncorrected, it would have put his work in an entirely false light and would have established a precedent for holding the preaching of the Gospel to be a violation of Roman law. Paul by requiring the Rulers to recognize him as a Roman citizen in good standing before the law, took a very wise and proper step. But mark this, *he asked not that anybody should be punished*. Instead of this he generously gave the rulers an opportunity to set themselves right, and so extricate themselves from the evil plight into which they had got themselves by publicly beating an uncondemned Roman citizen. His conduct here was Christian. He was just, he was generous; wise as a serpent and harmless as a dove.

At Thessalonica, where a somewhat similar charge was brought against him, and the brethren immediately sent Paul and Silas away by night, we read afterward of very severe persecution of the Christians (I. Thes. 2nd and 3rd chapters, II. Thes. 1st chap.)

In Phil. i. 28 we read of adversaries; and in verses 29 and 30 that it was granted them not only to believe on Christ, "but also to suffer in His behalf; having the same conflict which ye saw in me, and now hear to be in me." Still we hardly get the same impression of severe persecution from Philippians that we do from the two epistles to the Thessalonians. But we never find Paul making complaint against anyone before the Civil Authorities. At Thessalonica the rulers had not done anything

which trespassed on Paul's rights as a Roman citizen, and so he followed the leadings of Providence and fled to the next city. If he left the converts to suffer, he did not leave them to endure anything worse than he was facing all the time, year in and year out. We even find him exhorting Christians not to be affrighted at the tribulations which were befalling him himself.

The next case is that where the chiliarch, Claudius Lysias, was having Paul bound to be examined with scourging, and Paul secures an instant stay of proceedings by informing the centurion that he was a Roman citizen; and that not by purchase, as he informed the chiliarch, but free born. From then on for several years he was a Roman prisoner in name, but in reality guarded from the fanatical fury of those Jews who sought his life. When he learned of the plot to waylay him, he reported it at once to the chiliarch, and was transferred to Caesarea, where his situation was much like that in which the friends of Luther placed him, when his enemies sought his life by any means fair or foul.

The two years which he spent in easy and safe captivity were of practical value to him in enabling him to become familiar with Latin morals, manners, and modes of thought. Just so also it is a blessing in disguise that the young missionary has to spend a few years in linguistic captivity before he can have free swing at his great and complex work.

At last Paul appeals to Cæsar; and to Rome he goes under the shelter of the Roman power. He is a prisoner in name, but an honored guest in fact all through the eventful voyage. At Rome he calls together his fellow-countrymen and tells them how he has been constrained to appeal to Cæsar; but he adds, "*Not that I have aught whereof to accuse my nation.*"

Here then we have Paul's position. His Roman citizenship was a gift from God for his protection, and he used it as such; but never, never did he use it as a weapon of attack.

So I hold that our legal status here in China under consular jurisdiction, and the treaty rights of the Chinese Christians, are given to us and to them of God for protection; and it is our privilege, and sometimes our duty, to use the means thus given us.

Years ago in a case of aggravated persecution I gave way to the Christians and had the chief offender punished a little. But I afterward concluded that I had in this fallen into a very

grave error. But in the spring of 1901, when the consul asked me what I thought about having some punishment inflicted on the Shaowu district, I took the position that it was not consistent with my calling to demand that punishment should be inflicted, especially, as whatever punishment might be inflicted would fall on innocent as well as guilty ones. But in the case of theft, robbery and the like, I am inclined to think that, in view of the lack of public spirit in such matters among the Chinese, we ought to have the law take its course, when we are sure that it has the real culprit in its clutches.

Many years ago, when I was comparatively a new comer, I heard Rev. Charles Hartwell commenting on a case where *exemplary* damages had been demanded for the destruction of a chapel, and he seriously disapproved of this as wrong in principle and unwise in practice.

This last summer I had a few cases where money had been extorted from Christians for idolatrous purposes; and there was one case which I took to the consul. The preacher in charge gave me the names of the offenders and showed what seemed to me a vindictive spirit; but I simply reported that contributions for idolatry had been extorted from Christians at a certain village, and requested that the proper official be duly communicated with in regard to the matter; and when the latter informed the offenders that they must let the Christians alone, they quietly refunded the money, and everything was peaceable. But they had planned to put up a fight until they found that no accusation had been lodged against anyone.

To my mind the conclusion of the whole matter is that God has given to the Chinese Church a legal means of *protection*, and that it is right for us to use it; but it must be strictly limited to defense and never used for attack; and even in defense there is need of moderation and reserve. There is especial need of reserve because of the difficulty of getting at the exact facts. In one case which bothered me a good deal last summer, I discovered, after a time, that there were complications which put the Christians partly in the fault. Yet the preacher in charge could not seem to see that these complications had anything to do with the case. But I am glad to say that our older men are coming more and more over to my position in this matter; first, great forbearance, and then, as a last resort, appeal for protection, and for protection only.

The Intellectual Life of the Missionary.*

BY REV. J. MENZIES.

THE doctrine has been taught, and some good brethren have done their best to live up to it, that the intellectual life of the missionary is not of very much importance; that his work is a spiritual work, and therefore the spiritual life is everything.

We would all agree perhaps in considering of the very highest importance the spiritual preparation of the missionary, who goes forth in the strength of the Holy Spirit to battle against forces largely spiritual, but we must not ignore the intellectual side of his preparation.

Let us then define our subject. The intellect is the faculty or the sum of the faculties by which we acquire, retain and extend our knowledge, as perception, memory, judgment, etc. It has to do with the head rather than with the heart. In other words we might define our subject by the question, What should a missionary do with his head, that is, with what is inside his head—with his brains? As in our mission a certain amount of education and intellectual capacity are necessary before appointment is made by the Boards, we are quite safe in assuming what? that we have already graduated and will do? By no means. We can go no farther than to assume that we have brains to use, brains to develop, brains to cultivate, and on the way we use and develop those brains, will depend to a very large extent our success or non-success as missionaries. You see my remarks are largely intended for those who like myself are beginning work as missionaries, those who have still a great deal to learn, and I would say very earnestly to every missionary, whether man or woman, bond or free, use to the very utmost the brains God has given you.

Many of us no doubt were qualified at home to fill the most important positions as city pastors, teachers, surgeons, nurses, and the like, and our friends when they bade us goodbye felt we were simply burying our gifts and our talents by coming to China. It may sometimes be true that one who would have made rather an indifferent success at home makes a successful missionary; but on the other hand, I do not think any really

* Read before the Canadian Presbyterian Mission Conference at Weihweifu, Honan, January 29th, 1907.

great missionary in any land has ever found himself burdened by an intellect greater, or store of knowledge more extensive, than he could use in his missionary sphere.

As most things have a beginning, we might ask, When should the training of the intellect, the development of the missionary's brain, begin? To answer, as one wise man did, "a generation before he is born," might seem foolish to us, but for the fact that many of us are in our homes training missionaries, and there may be advantages for them we never enjoyed. Do not think I am forgetting the subject under discussion when I say this question of training is of very great importance. While not forgetting for a moment that I am addressing men and women who have all been equipped at home for Foreign Mission service, and many who have seen years of earnest honorable service, let me say plainly that your education is yet far from being completed, and graduation day is still a long way off. Some of you have lately been discovering this as you tried to tell a Chinese friend that you thought him a gentleman, and ended up by looking silly and leaving him in doubt as to whether you were complimenting or reviling him.

To be full of thoughts and ideas and to be unable to express them is hard, to be longing to preach to these poor perishing people, and yet to be able to do nothing more than babble in an unknown tongue, is harder still; but here as elsewhere there is no royal road to learning; you must climb the hill step by step, and the steps are sometimes very slippery.

I do not intend to say anything about the acquirement of the language, though that is very much in line with our subject; there is a certain "School of Higher Critics" with large powers from Presbytery that will be able to give you all the information you require on that subject. There is another kind of knowledge, very important too, harder even than the Chinese language to acquire; some sinologues even have failed to get it; that is a knowledge of the Chinese people, and here we missionaries are very much handicapped. All the training we have passed through from our earliest years, the way to do things, the things when they are done, the way of looking at things, the things looked at, the way of thinking about things and the things thought about, are so foreign to this land that they may be less a help than a hindrance in our learning the Chinese people.

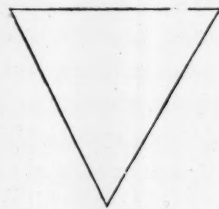
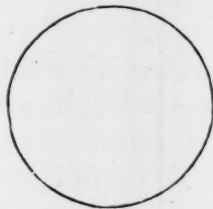
The man who comes to Chiua only to teach or to preach had better return by the next steamer, for if he is ever to be worth his salt as a preacher or a teacher, he must begin by being a student over again, and to some extent he must begin as a little child again. All the precious learnings of childhood and youth you have largely lost, for you have never been a child or youth in China, and these things you cannot learn from books. With all your ability and learning, the dirtiest little urchin on the street knows many things you do not know, but which are well worth knowing. And now we are once again getting near our subject, and the question comes to us, Why is this knowledge necessary, and how is it to be attained? Why necessary? When you preached in the city missions and in the mission fields at home, you were preaching to men and women very much like yourselves. Theoretically, at least, they knew the meaning of every term you used, and your aim was to lead them to walk in the way they already knew was the right way, but here you come with a message to men and women who do not understand the meaning of the message, and who do not know of the existence even of Him from whom the gracious message comes. More than that, they do not know you. You are alien, alien in look, alien in gesture, alien in speech, in everything alien, and being alien you cannot but be outlandish. How helpless then you are and how impotent your message unless you are able to some extent to place yourself on a level with your hearers and looking at things from their standpoint, and feeling with them as one who to some extent at least has entered into their lives, you are able to tell them not merely what you yourself know, but to make them see for themselves with their own eyes opened, wonderful things out of the law of God.

And the second question is, "How can this knowledge be obtained?" There are books on the subject you will find helpful, such as Dr. A. H. Smith's *Chinese Characteristics*, *Village Life in China*, and many others, but you will never make more than a bare pass on the subject if you depend altogether on books. A note-book is invaluable, but keep it in your head or you are apt to mislay it. You must fall back largely on those faculties of the intellect we mentioned at first, viz., perception, memory, judgment and the like; in other words keep the avenues to the brain always open; except when you sleep, let eyes, ears, nose and tongue gather for you all the information they can, and do not forget to jot things down.

Two men walk through the street of a city, the one sees only dirt; the only thing that affects his eyes is dust. The other sees on every hand things of interest. He notes the shops and the stores as he passes by without rudely staring at them. He sees the mechanics at work, the blacksmiths squatting at their little forges on the ground, the carpenters with their queer saws and planes making lumber out of worm-holes, the coolie splitting firewood with a pickaxe, the grain seller scooping just what you can notice of the grain from the levelled bushel. He notes the difference between an opium shop and a coal hong and notes the barber's sign and the dirty sheet of paper that indicates an opium den. He sees much he does not understand, but the next time he sees it he will.

Two men walk through a city street, one is conscious only of horrible smells, and with contracted nostrils he hurries along, glad to know that beyond the city God's pure air may once again be breathed. The other, too, notices things strong and pungent, but as he goes he learns that the city is not one continuous glue-factory or charnel house. He notes that some of the strongest smells come from the food-shops and from foods as grateful to the palates of Chinese people as his own superior food (however horrible from a Chinese smell-point) is to his. He learns that a dye-shop and a tannery do not smell alike, and that though the Chinese are careless in the dumping of garbage, they are not likely to be poisoned by sewer gas. And so we might go on; while eyes, ears and nose only afflict the one, the same organs are a constant source of information and often delight to the other. To the one there is little or nothing worth seeing, to the other everything is worth seeing, one has little to learn, the other has everything to learn; we need not indicate which of the two will be the better qualified to teach.

To further illustrate my meaning, let me use a simple illustration. Many years ago a peculiar puzzle fell into my hands. It was a thin piece of wood with three holes through it—one square, one round, and one triangular.



The side of the square, diameter of circle, and base and height of the triangle were all equal, and the trick was to make something that would pass through and at the same time exactly fill each of the holes in turn. While studying the subject before us this old puzzle has often been in my mind till it seems to stand before me as a spectre and say: "Here is what your intellectual missionary ought to be," and so I show you the puzzle, and if you can solve correctly and exactly fill those three holes, you will surely be a very excellent missionary indeed.

The first you notice is a square. Now a square is a four-sided figure in which all the sides are equal and all the angles are right angles. A square is the same from whatever side you view it, never two-faced, one thing to-day and something different to-morrow, one thing to one man and something different to another. It is perfectly upright, and never tips or bulges beyond its base. It has a good many angles, but they are not offensive ones, they do not stick into anything.

A missionary who is not perfectly square in everything in his dealings with the Chinese, with his servants, with his colleagues, is off the plumb and needs making over again. It is something to make us thankful to know that wherever we go and become known, the Chinese trust our word. Bankers will advance us thousands of taels on the mere promise to give them a check on Tientsin or Shanghai for the amount, and when the check is given, though they cannot read a word that is written on it, they never doubt its genuineness. And why? Because they know we are square and do business on square principles.

The next hole is a round one. At first glance you may say nothing square can exactly fill a round hole, but it can, and to fill such a place as that, a missionary, be he ever so square, must be an all-round man as well. I may perhaps seem to take an extreme view of this side of the question, but I think a good many missionaries to some extent fail here, they don't quite fill the circle. There is at home at present a great field for specialists. There will in China in the future be an increasing demand for specialists, but at present the great demand is for all-round men and women who can fill almost any position a missionary's life may call them to. A doctor may wish to study only eye and ear diseases. He may become a specialist in that line, but he will not be much of an all-round medical man. A man may be very fond of theology and

read largely on that subject; another revels in preaching, another in surgery, but neither of these alone will make a man fit to fill the place of an all-round missionary, either clerical or medical. An all-round man has hands as well as a head, and surely hands were made for more than holding a book or driving a pen or a spoon. An all-round man is in relation to environment all around him. First of all he is in relation to the Chinese people—the educated and the ignorant, the rich and the poor, the well-dressed and the ragged, official and servant—he must meet with them all and win the confidence of all, for his message is for all classes. Never too high to see in the dirtiest beggar or the lowest criminal a possible candidate for the kingdom of heaven, and never too low to hope that the most corrupt official or the proudest Confucian scholar may yet become a humble servant of Jesus Christ.

Then, secondly, he is in relation to other missionaries in the same mission, at the same station; and here is where the all-round missionary becomes a thing of beauty. If you put a number of round articles together in a receptacle and roll them together, the one polishes the other till all come out smooth, round and bright, but if you introduce with them a rough angular thing the whole process is spoiled and instead of a smooth polished surface, there are scratches and scars on everything. As missionaries we are bound to rub against one another a very great deal, much more than we would at home, and if we are blessed with angles and sharp corners in our nature, let us spend time in grinding them down as blunt as possible. Then, too, an all-round missionary is in relation to himself, to his own personal needs. When he came to China he cut loose from a great many things that added very materially to his comfort. Now in China he must either do without these things (which often would mean real discomfort), or use his brains and his hands, and do things and make things for himself that at home he used to either buy or hire. He realizes that his neighbor's time is at least as valuable as his own, and he never admits he is stuck till he finds himself absolutely unable to dig himself out, but on the other hand, he is willing always to help his neighbor who really needs his help. We must not forget the relationship of the all-round missionary to the home church.

He is here not to work only, but by writing and speaking to keep the home church in close touch with that work.

And now we come to the triangle. It seems unlikely that

so large a square or so large a circle can ever pass through so small a triangle, but they can and exactly fill it too. Now there are some real advantages in a perfectly square all-round missionary being triangular; and first, because, as you see, this kind of a triangle is not likely to get off its base, and that is important. It would be a very difficult thing to upset such a triangle, as it is almost equilateral, and should it be upset to one side or the other it still rests on a very secure base. It is very far from being top-heavy. There are angles here, acute ones, too, but they are quite inoffensive, except to the man who tries to sit on them. The triangle means pioneer. It shows too an admirable and most necessary quality in a missionary, that is enterprise. He comes to a new field or a new station, and conditions are all against him. He is not wanted; there is no place prepared for him. Be he ever so square or all-round he has to make his place, and here the wedge shape of the triangle is invaluable. I think it was Napoleon who said: "Other men are influenced by circumstances, but I make my circumstances." To a great extent this may be true of the missionary. In many places it has been his ability to heal the sick that has opened the way for mission work. In other places he has won his way by teaching, or by the introduction of some machine or mechanical device. He made the people feel the need of his machine and then they felt they needed him. I want to give you here a good illustration of enterprise as given by the late Sam Jones. "One day, as I was addressing a very large audience, two men—one large and the other small—approached the outskirts of the crowd. The big man looked away across to the platform, but seemed discouraged by the depth of the crowd. Not so the little man. I saw him stoop and put his hands before him, and then lost sight of him. A long undulating line in the crowd indicated some disturbance beneath. After a little I looked again. The big man was still out of earshot in the outskirts of the crowd, but the little man was standing in the very front row next the platform. Now that is what I call enterprise." Do not think that such work as we have mentioned is unbecoming in a missionary. The great Missionary to the Gentiles, quite the equal at least of any of his successors, was not above working with his hands, and in my own experience the finest student I ever knew, knew how to use his hands as well as his head, and in case of sickness no one could be a better nurse than he.

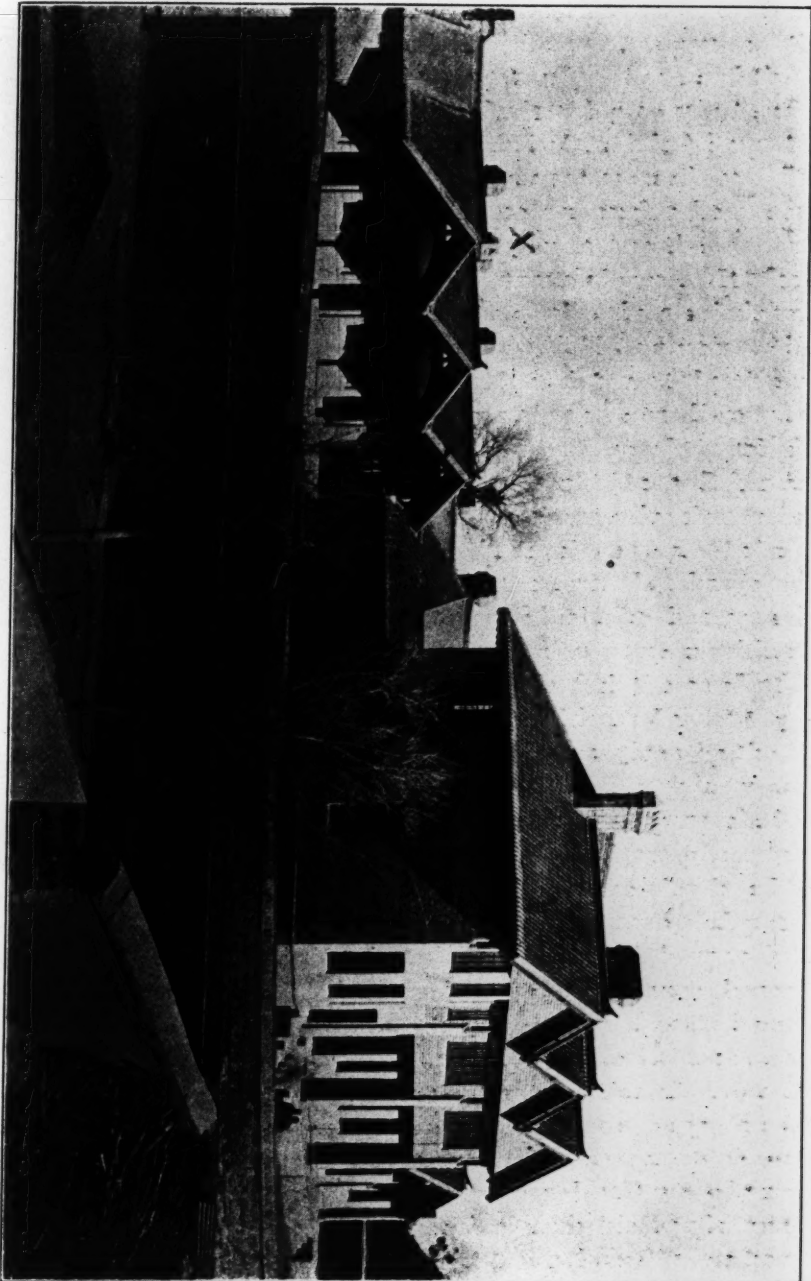
I have been talking largely about intellectual or brain exercise; let me close with a few words about intellectual nourishment. Perhaps, to have been strictly logical, the nourishment should have come first and the exercise later. Good books are plentiful and easily obtained, and what we lose by being prevented from listening to lectures and attending conferences, we can, to a large extent, make up by the reading of good books. One should always have at least one good *hard* book on hand. At present, though we cannot hope to read the half that is being written on important subjects, such as the Higher Criticism for instance, yet one should keep himself fairly well posted as to what is being done, and no square all-round man will be satisfied to read on one side only. Then, too, we should know what is happening in the world from day to-day. China is no longer a nation unconscious of any world outside her own boundaries. She is now, through the medium of daily papers, the telegraph, etc., hearing what is happening in the world as soon as we can, and it will not do for us to fall behind the Chinese people in the knowledge of what is being done in our own land.

Novels, too, good, bad, and indifferent are plentiful, and may form a pleasant kind of dessert, but a healthy man or woman does not live on dessert, and the popular novel of our day is very apt, if too freely indulged in, to cause intellectual dyspepsia.

And now I have finished. There may be a good deal in what I have said that may not seem to have much to do with the intellectual life of a missionary, but I think it has something to do with the life of an intellectual missionary.

Let us each at least make a brave attempt to solve the puzzle in missionary geometry.

The essence of intellectual living does not reside in the extent of science or in perfection of expression, but in a constant preference for higher thoughts over lower thoughts, and this preference may be the habit of a mind which has not any very considerable amount of information. . . . It is not erudition that makes the intellectual man, but a sort of virtue which delights in vigorous and beautiful thinking, just as moral virtue delights in vigorous and beautiful conduct. Intellectual living is not so much an accomplishment as a state or condition of the mind in which it seeks earnestly for the highest and purest truth.—“*The Intellectual Life.*” P. G. Hamerton.



MOUKDEN DISPENSARY AND PART OF THE MOUKDEN HOSPITAL, BEHIND.
Showing the Munro Memorial marked X

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

A Union University.

AS the educationalists of China approach the Centenary Conference the question of chief importance before them is that of a union university. The greater number of educational questions are more fittingly discussed within the Educational Association and not brought before the entire body of missionaries. In fact, as one surveys the field at the present time and observes the enthusiastic, intelligent effort that is being made by a multitude of Christian workers in this line of effort, he feels that there is really little that calls for discussion. The problem is to do the work, not to discuss how it should be done.

But in this question of a union university a problem presents itself that must be submitted to the entire body of workers to meet with definite acceptance or rejection at their hands. The question is not one within the scope of the Educational Association. It is not within the scope of anyone except this general council of the missions. This Conference can endorse the plan, and by its approval present it to the Christian world in such a way that it is almost certain to be undertaken. Or, on the contrary, by tabling or rejecting the plan it can put it, temporarily at least, outside of the sphere of things possible. This then is the great matter of importance before us at the present time.

The question has been presented to the missionaries of China in three ways. First, by the articles in this department by the Rev. Arnold Foster entitled "The Educational Outlook in Wuchang." Again, in last month's issue of the *RECORDER* by the Rev. W. N. Brewster, and most prominently in the Conference Report on Education by Dr. F. L. Hawks Pott.

The plan set forth by Mr. Foster and urged as specially applicable to conditions in Wuchang was based upon the

English system. The plan was that many denominations should unite their educational work in one district. Each should maintain a separate college with its distinctive religious life. The faculties of the colleges should unite in furnishing common courses of instruction, and there should be a University Council to conduct the examinations and grant the degrees.

This plan has many arguments in its favor. It seems to be an easy method of uniting schools already in existence. It can begin as a small undertaking and develop into a large one. It seems to avoid some difficult problems of religious differences. In a word, it seems to be an easy, practical, and spontaneous way of going on from our present position to a more developed one.

The arguments against it, however, are serious. It is a plan hardly susceptible of united initiative. Of course it is impossible that every mission should contribute one college to the university. The undertaking must be left therefore entirely to the different Boards. Each college must remain under an independent management. But if this is the case then any plans for its future must be exceedingly tentative and uncertain. Its lines of development cannot be sketched out with a firm hand, its funds cannot be raised and administered by a central council, and so it seems to be a plan to which no Board at home would be willing to commit itself, nor to back with the necessary expenditure of men and money. If such an university could develop spontaneously it would meet with our unstinted praise, but its growth could hardly be forced. The English universities are the products of the centuries, and I think that it would baffle the cleverest don to create a new Oxford or Cambridge in a decade. He would be proud to say that the thing was impossible. But if it is simply a problem of launching a full-fledged university with eight or ten technical schools and a few thousand students within a half dozen years, the thing is easy. Men and money are all that are needed, or in view of the present interest in educational missions we might say, following Dr. Pott, that what is needed is a man and money.

The other plan, as sketched out in Dr. Pott's and Mr. Brewster's papers, is consistent, strong, and practicable. It calls for an interdenominational Board of trustees who would raise and expend all the money, entirely independently of any

mission Board. They would also choose the president and faculty. The success or failure of the scheme would depend then solely upon the breadth of mind, disinterestedness, and devotion of the men selected as trustees to guide the destinies of the university. I do not think that any of us have so little faith in the Christian manhood of the present generation as to doubt that a corporation could be selected which would with wisdom and foresight and in the spirit of mutual concession lead the university to a work of unlimited usefulness.

As for the religious difficulties,—it is true that the practical always precedes and theory follows. Now as a practical question the problem of religious unity in college life is further advanced than almost any other similar question before Christianity. The Y. M. C. A. has gone a long way toward solving it. We have now seen for many years Christians of all denominations joining in Bible classes, united prayer, and philanthropic work. In America, outside of a few very distinctly marked denominational colleges, the religious life of the students is in common. What is to prevent us from creating a similar atmosphere here?

As a matter of fact, the one thing that has hindered union in educational work here is the fact that all missionaries dread sending the brightest boys of their mission outside for education, on account of the chance of their forming too strong ties in their new home. In a union university this chance is eliminated. Graduation from it leads to nothing except a return to the home from which the student came. There is no call to a particular ministry; no offers from allied day-schools. It fulfills purely and simply its task of service to each religious body that may care to use it.

A review then of the situation leads to the belief that the creation of such a college is practicable, that the religious difficulties involved are by no means insurmountable, and that the good which might be accomplished is very great. There are, however, one or two points on the other side to be looked into,—not conclusive objections, but points which must be considered.

First, the question of money. A university is expensive, and there is no use trying to make plans to improve on existing work unless millions are going to be forthcoming to do it. Now to talk of millions in these days is not in the least

utopian ; millions given for education are too common nowadays for the suggestion to stagger us. But if it is a question of asking the existing Boards for millions the proposition might as well be dismissed at once. The money must be raised by an independent Board of Trustees, working only with the approval of this Centenary Conference and the different Boards. Before the Conference can approve of the plan, therefore, it must have faith that the money can be raised in that way. It must also be ready to ask that the home churches be thrown open to receive those who are advocating this plan ; of course at the risk of a corresponding loss in the support given to the evangelistic and educational work already in existence.

Secondly, no plan can be carried into effect which calls for the surrender of any large number of workers already in the field. If the Educational Association finds it difficult to get one secretary, will the University find it easy to get a dozen professors? This again is not a conclusive objection, because it is practically certain that sufficient workers can be found among the young men at home, and that by the time that buildings are ready there will be a staff on hand capable of undertaking the work. It is evident, however, that such a university cannot spring immediately into birth. Probably five years at least would be required before it could be carrying on any work amounting to anything.

In closing, it might be well to call to the mind of the members of the Conference that we already have two colleges which have set before themselves exactly the ideals which are contemplated in the union university,—the Canton Christian College and the Yale University Mission. Neither is connected with any mission, and each is under an interdenominational Board. They desire to develop their curricula so as to include all branches of the higher education, and they are here simply to be at the service of the various missionary bodies. Would it not be too nearly a duplication of existing work for the missionary body as a whole to begin to enter upon the same kind of work? Of course with the tremendous demand for education that exists at present a union university would by no means supersede these institutions nor lessen their reasons for existing. The fact that they do exist does, however, lessen the need for the development of a new university at this time.

Something might be said, too, about the difficulty of getting Chinese students to carry their studies high at the present time and the adequateness of our present equipment, taking into account the natural development that it will have in the future, with the possibility of a foreign education to supplement it for the favored few. This is an argument against which it is easy to bring a great weight of rhetoric to bear, but as a practical matter it deserves thorough consideration.

To sum up,—if you can get the man and the money, the university is practicable and is capable of yielding great results; if it can be obtained only by a great effort and the sacrifice of other work, is it the best thing into which to throw our energies?

Christian Literature.

THE report of the Committee on Christian Literature is clear, succinct, and admirably adapted to give a view of the present situation. In its compressed pages it presents a large number of the most important questions calling for joint action to-day and deals with them sensibly and suggestively. The report surely calls for careful consideration.

In reading its lists of the best books now in Chinese and of those most wanted in translations one cannot help feeling that the author has not understated his case when he speaks of the need of new literature, the passing out of date of the old, and the call for the Boards to set apart men for translation work.

The proposals reach a concrete form in the suggestion of a "Union Book and Tract Society." Such an institution, if pushed with vigor, could easily rival in influence and importance a union university. In fact, in view of the great amount of effort already devoted to educational work, and the high standard already arrived at, it is more than probable that if we could put a couple of millions of dollars and the services of a dozen scholars into a translation and publishing house the result would be infinitely more valuable for the church in China. The university scheme is a plan to strengthen existing work of great value and accomplishments, the Literature Society would

be a scheme to take up work which the missionary body as a whole has hardly ever begun to take up in the way in which it should be taken up.

This question touches the Educational Association, in that the name of our society appears as one of three societies in Shanghai engaged at this time in the production of Christian Literature which are called upon to unite their efforts. That the Educational Association has largely failed in its ambition to supply suitable text-books for our schools and colleges is notorious. The books issued are not one-tenth of what we wish and could use. That the Association would welcome therefore any form of union effort which would assist it in the attainment of its purposes is undoubted.

The Association is at this time seeking for the services of a general secretary, a large part of whose duties would be translation and publishing. If such a man could be found, would we not instantly be ready to set him to work in co-operation with or even under such a union society?

In the direct interests of the educational work in China at present existing, let the members of the Educational Association give to this proposition the support that it deserves, even if the university scheme fall into the background behind it.

Correspondence.

THE TERM QUESTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have read with great interest the letter in your March number from the pen of your esteemed correspondent "C. B. B."

His proposal to use "Shangti Kiao" 上帝教 as a designation for those who worship Shangti is, I think, a happy thought and a suitable name for such people, whether heathen or missionaries.

I wish he might be as lucky

in hitting upon as good a name for the places where they worship.

Yasoo tang 耶穌堂 is objectionable, as *Yasoo* 耶穌 means Jesus, and Jesus has nothing in common with Shangti. *Tsung Zung tang* 真神堂 is also a misnomer, since *Tsung Zung* 真神 means the true God and Shangti is the name of a false god. If we call the worshippers of Shangti—very appropriately—Shangti Kiao 上帝教, I suggest the propriety of calling the place where they worship, Shangti Miao 上帝廟. This is quite scriptural, as the place where God was worshipped, was

called "The Temple of God."
2 Thes. ii. 4.

It is "Comprehensive," "Indigenous" and *Correct*.

Yours most faithfully,

J. M. W. FARNHAM.

THE JAPAN CONVENTION FOR
THE DEEPENING OF SPIRITUAL LIFE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: On August 6th, 1906, at Karuizawa, Japan, a Council was formed, consisting of members of the leading Protestant Societies working in Japan, for the purpose of arranging, under recognized auspices, Conventions for the Deepening of Spiritual Life during the summer months at the various resorts. It was felt that after the constant spiritual strain of the work in each particular station, or after the wear and tear of business life, meetings for the special purpose of spiritual re-invigoration would be heartily welcomed. Accordingly the Council, whose names are appended below, have pleasure in informing their brethren in China that the Rev. Gregory Mantle, who is well known in connection with his extensive evangelistic and social work in the East end of London, and also as the author of several helpful books on the Spiritual Life, together with the Rev. G. Litchfield, for many years a C. M. S. missionary in Africa and India, have arranged to visit Japan this summer on behalf of the Keswick Council, England, for the purpose of conducting a series of devotional meetings in Karuizawa, Gotenba and Arima.

The proposed dates for these meetings are as follows:—

Karuizawa, Aug. 4th-9th.
Gotenba ,, 13th-18th.
Arima ,, 22nd-27th.

We trust that all who can so arrange it, will attend these meetings, and by becoming recipients of the blessing which God is waiting to pour out upon His believing people, be the means of hastening the coming of the longed-for revival.

We would ask all who have Japan's spiritual welfare at heart to pray importunately and believingly that God will indeed "pour out a blessing that there shall not be room enough to receive it."

Yours in the one Lord,

Chairman—The Rev. W. P. Buncombe, B.A. (Episcopalian.)

Vice-Chairman—The Rev. W. R. Gray, M.A. (Episc.) C.M.S.

The Rev. W. Axling, M.A. (Amer. Baptist.)

The Rev. Gilbert Bowles (Friends' Mission.)

The Rev. C. Bishop (Amer. Methodist Episcopal.)

Mrs. Braithwaite (Friends' Mission.)

Miss M. A. Clagett. (Amer. Baptist.)

The Rev. J. D. Davis, D.D. (Amer. Board.)

Miss M. King-Wilkinson. (Episcopalian.)

Miss M. E. Melton (Amer. Methodist Episcopal.)

The Rev. J. C. C. Newton, M.A., D.D. (Amer. Methodist Episcopal.)

The Rev. G. W. Van Horn, M.A. (Amer. Presbyterian.)

The Rev. A. Oltmans, D.D. (Dutch Reformed Church.)

Miss F. D. Patton (Amer. Presbyterian.)

Miss C. T. Penrod. (Amer. Christian Convention.)

The Rev. F. A. Perry, M.A. (Amer. Methodist, Protestant.)

Miss K. A. Tristram, B.A. (Episc.) C. M. S.

Mr. Paget Wilkes, B.A. (Episc.) Jap. Evangelistic Band.

The Rev. A. D. Woodworth, M.A. (American Christian Convention.)

Further particulars, if desired, may be obtained from the secretary, James Cuthbertson, Yonago, Hōki, Japan.

Our Book Table.

In response to the many enquiries for Mr. Baller's translation of the Sacred Edict, we are asked to state that a new edition is now in the press and will be published in about two months. The 2nd volume, containing the Vocabulary, is not being reprinted.

All orders may be sent to the Presbyterian Mission Press.

保羅事蹟問答. By Rev. J. Hedley, N. C. T. S.

The North China Tract Society has just published in 官話 a catechism on the Life of the Apostle Paul, by the Rev. John Hedley, English Methodist Mission, Yung-p'ing-fu. The catechism was originally prepared for use in winter classes conducted by Mr. Hedley on his own station, and proved so useful that it was decided to give it a wider publicity. The work is divided into eight chapters, covering fifty-two pages, and gives in simple form a clear and detailed account of the life of the Apostle from the time of his first appearance in N. T. history down to his death at Rome in the time of Nero. Textual references are appended to the answers throughout, and the time and place of the writing of each Epistle is given in its proper place.

A Modern Pentecost. Being the story of the Revival among the aborigines of South West China. China Inland Mission

In the March and April RECORDERS we gave particulars of this remarkable movement, and we now welcome in a neat pamphlet, at threepence net, the

whole story, beautifully illustrated, with an introductory note giving details of the tribes among whom the work has been carried on. The following sentences will be of interest to our readers:—

Each tribe has its own special name, dialect, and dress. All alike worship demons and fetishes. All are equally and grossly superstitious.

Only within the last few years has the fact of His coming been made known to them. Now that they have heard of Him they are coming to him. Coming to Him in crowds. Not only so. They are believing on Him with a faith so simple and so true that in the lives of multitudes of them, old things are passing away, and all things are becoming new. Wine-drinking is becoming a thing of the past, immorality is losing its hold, the worship of fetishes and spirit-trees is rapidly giving place to the worship and service of the one living and true God.

In connection with the work of the C.I.M. among the Miao in the KWET CHOW Province the numbers of communicants are as follows:—At Ko-pu, 1,370; at Lan-long-ch'iao, 250; at Ten-ten, 100; making a total of 1,720. If we include the work of the Bible Christian Mission among these tribes-people, it is not too much to say that thousands of aborigines have accepted the Gospel as their hope and stay. "This is the Lord's doing; it is marvellous in our eyes."

With the sacrifice of praise for His glorious working let there be mingled the incense of prayer.

New Classified and Descriptive Catalogue of Current Christian Literature, by Rev. D. MacGillivray. Christian Literature Society. \$1.00.

There is a Chinese proverb which says: "事非經過不知難. If you have not done the work you do not know the difficulty of it," and that saying is certainly true of the making of such a catalogue as this. It is also the kind of work which nobody wants to do, but which is of immense service to the whole

missionary body when it is done. No intending purchaser of Christian literature can afford to be without this catalogue. It indicates, under various headings, the books and tracts which are available on those subjects, also their price and place of publication. Notes, critical and explanatory, are appended to the titles of the more important books; these will be found of great service to purchasers and will enable them to buy with discrimination.

From the note appended to the first two books mentioned in the catalogue it seems that Mr. MacGillivray is a little nervous lest we handle the idols too roughly. He knows they are usually made of mud and are, consequently, fragile. Nevertheless these books are much appreciated by native Christians. The *Vindication of Truth* is already out of print and ought to be reprinted immediately. It might be good policy to give the native church sometimes what it wants instead of what we think it ought to want. Educated non-Christian Chinese are denouncing idolatry now, in more vigorous terms than those employed by any evangelist. The day has not yet come when we can afford to speak lightly of books which have for their aim the "abolition of error."

On page 39 we have this note under the head of *Three Character Classics*: "The title attracts buyers, but the heathen cannot fathom prose, much less verse."

Mr. MacGillivray has written a good deal of prose himself, and he expects the heathen to understand it, too, or he would learn another trade immediately. There are no figures to prove the point, but it is nearly certain that more copies of Dr. John's *Trimetrical*

Classic have been sold in China than of any other book written by a foreigner. It is equally certain that the book is understood by the heathen purchasers better than any prose book which can be placed in their hands.

There are a number of awkward typographical errors in this catalogue, but while these indicate that the book was rushed through the press, they do not in any way impair its usefulness.

Only a limited number of copies have been printed. Intending purchasers should apply for the book at once, or they may be disappointed.

J. D.

Sunny Singapore. An Account of the Place and its People with a Sketch of the Results of Missionary Work. By the Rev. J. A. Bethune Cook. Shanghai: Kelly and Walsh, and Presbyterian Mission Press.

The title "*Sunny Singapore*" gives no clue to the contents of this book. It is better described in the first sentence of the preface which states that the author's aim is 'To give a picture of Missions in Malaya in their geographical, historical and social setting.' Still clearer would the title have been had the author chosen to call it a *Handbook of Missions in Malaya*. From this point of view the volume supplies a lack and deserves a place in every Mission library. The twenty-seven chapters into which the book is divided cover a wide range. The pioneer workers in Macao and Canton, and in Malacca and Singapore, are dealt with in the early chapters, whilst the commencement and development of the present Malayan Missions, both Protestant and Roman Catholic, are described in the remaining pages. Each of the Missions

now working vigorously in Singapore is described or referred to and many figures are given; but, strangely enough, there is no general table showing the church membership or staff of missionaries as a whole. We venture to hope that in the next edition this defect will be supplied.

Naturally the chapters to which readers of the *RECORDER* will turn with the greatest interest are those on "The Singapore Chinese Churches," "The Chinese Abroad," and others which deal with the problems that are pressing for solution in China. It would have been gratifying had Mr. Cook been able to show us that the Chinese who are released from the bondage of family traditions and local superstitions, and have been living under the more liberal influences of Western civilization, are more susceptible to the influence of the Gospel. But, if anything, the reverse appears to be the case. The Straits-born Chinese, whilst quick to appreciate their educational, political, and commercial advantages, are not responsive to the great Appeal.

The English Presbyterian Mission, of which Mr. Cook has been the representative for over twenty years, reports at the end of 1905, 312 communicants and 194 baptized children. Many of the communicants, we gather, are Christians who have emigrated from China. Their liberal giving (\$3,028 in 1905) deserves the warmest praise. The American Methodist Church, which commenced its mission in Singapore in 1885 and is now the strongest Mission in Malaysia, had 1,001 communicants on the roll in 1904; these figures appear to include the Church members in Borneo, Java and the Malay Peninsula as well as in Singapore.

A number of details respecting the Anglican Church Missions are given, but there are unfortunately no figures. Mention is made of other workers like Keasberry and Phillips, and the Brethren are referred to in the chapter on Leper Hospitals, but the results of their labours are not tabulated in any form. Thus Mr. Cook's figures give us only 1,313 communicants, a number that would surely be raised to over 2,000 if all the Church members had been reckoned. Equally disappointing are the references to Educational Work; that of the Methodists is spoken of in the highest terms, but to what extent it touches the 300,000 Chinese in the Straits we are left to imagine. But probably it was not Mr. Cook's intention to do more than give a general outline, though we can but think that the value of his book would have been greatly increased had there been a handy summary of results as they are generally tabulated. The statement that there are 94,000 "Baba" or locally born Chinese in the Straits and Malay States is a fact, the significance of which Mr. Cook does not fail to point out.

There are many chapters from which we should like to quote, but we must confine ourselves to the one on "Netherlands India," which is packed with most interesting and but little known figures.

"The Dutch possessions extend from Achin in Sumatra to New Guinea, and contain 611,520 square miles. There are 40,000,000 souls in Netherlands India. . . . Amongst this vast multitude there are only 133 Dutch, German, and Russian missionaries. There are twenty-four European "vicars," with their 400 native helpers, all sup-

ported by the Dutch government. They speak Malay; but are allowed to work among the nominal Christians only; their sphere and their movements being regulated by the Netherlands Indian Established Church.

The missionaries are free to go to the heathen and the Mohammedans with the Gospel. The great majority of these 133 now on the field—at least 110—have gone out since 1879. These devoted workers do not cluster together in large numbers, but scatter themselves in families among the people. There are one or two American and a few English missionaries at work; among them a small following of the Salvation Army. There are two tried and excellent sub-agents of the British and Foreign Bible Society."

In all Java there are about 16,000 native Christians, of whom 500 are Chinese. In addition, as far as we can follow the statements, there are some 88,000 Christians in other parts of Netherlands India, making a total of 104,000. We wish more had been said on this subject.

It should be added that the book is well printed and well got up, and is a delightful volume to handle.

G. H. B.

"Mars and Its Mystery," by Edward S. Morse, member National Academy of Sciences, author of "Japanese Homes and their Surroundings," "Glimpses of China and Chinese Homes," etc. Illustrated. Boston: Little, Brown and Company, 1907. \$2.00 gold.

Of all the heavenly bodies none is so fascinatingly interesting as Mars. It comes into close proximity to the earth once every two years, and very close once in fifteen years. Being beyond

us it presents a full face for our examination for three months or more. Having but little atmosphere our view is not intercepted by clouds, and according to Prof. Morse, in harmony with the views of Lowell and Schiaparelli, we are able to see the irrigating processes of our Martian neighbors, witness some of the difficulties they encounter, and have some idea of the conditions under which they live.

Prof. Morse spent thirty-four nights with Mr. Percival Lowell, the greatest of all authorities on Mars, viewing the planet through the twenty-four inch telescope at the Lowell Observatory at Flagstaff, Arizona, making his own drawings without reference to those of any one else, and without his attention being called to what he ought to see, and thus gives us some drawings very similar to those of his predecessors. The most valuable part of his book, however, is his "Comments and Criticisms" and reviews of the work that has been already done. The book is crammed full of thought, which is of general interest regardless of its relation to Mars, though it gives a thoroughly interesting account of what is known of that planet in a lucid and logical way and popular form, so that any one, whether he understands astronomy or not, will find the book as interesting as a novel.

The only criticism I have on the book is that he is a bit caustic toward the "Hebraic conception of the origin of things," "Theologians," and all those who do not believe as he believes which, coupled with his confession on p. 84, "A not too strict abstemiousness in any of these matters (narcotics, alcohol and coffee) found me in the observer's chair every night, somewhat fatigued

mentally and physically," might lead his critics to doubt his reliability as a scientific man.

I. T. H.

The Life and Letters of Lafcadio Hearn, by Elizabeth Bisland, in two volumes, with illustrations. Boston and New York: Houghton, Mifflin and Company, 1906. More than 1,000 pp. Price \$6 00 Gold.

None of the fast selling novels of any season is fraught with a more thrilling interest than this life of Lafcadio Hearn. From the time the book came into our possession until we had read the last word we never put it aside for a moment, except for duties which would not wait.

Mr. Hearn was a peculiar character; he lived an unusual life, he was one of the most polished writers of the times on subjects which have absorbed the attention of the world for a quarter of a century. The best fifteen years of his life were spent in Japan, for Japan, during the most thrilling period in the history of that most fascinating people. He married a Japanese, he raised a Japanese family, he became a Japanese citizen in order that there might be no question as to the legality of their marriage, and indeed became so enamored of the Japanese customs and usages as to out-Japanese the Japanese themselves.

Not the least interesting part of the book are the quaint sayings of his wife, which Miss Bisland has wisely allowed to go in uncorrected, as for example the following conversation about a picture:

"What do you think of that?" my husband says.

"It is too much high price," I say, lest he should immediately buy it indifferent of prices.

"No, I don't mean about prices. I mean about the picture. Do you think it is very good?"

Then I answer: "Yes, a pretty picture indeed. I think."

"We shall then buy that picture" he says.

As to our financial matter he was entirely trusting to me. Thus, I, the little treasurer, sometimes suffered on such occasions.

The book is well bound, well printed, beautifully illustrated with portraits, and the work of Miss Bisland is well worthy the pen of Lafcadio Hearn himself.

I. T. H.

ACKNOWLEDGMENTS.

A Mission in China. By Rev. W. E. Soothill, Translator of the Wenchow New Testament, Author of the Student's Pocket Chinese Dictionary, Compiler of the Wenchow Romanized system, etc. Oliphant, Anderson and Ferrier. Price \$3.00.

On Tramp Among the Mongols. By Rev. John Hedley, F.R.G.S. *North-China Daily News*, Shanghai. Price \$1.50.

We hope to publish a full review of these two books in our next issue.

A Century of Missions in China (Conference Historical Volume).

By D. MacGillivray.

OUTLINE OF CONTENTS.

1. Heading to each Mission's story, giving official name, English and Chinese, Home Secretaries and Headquarters, date of entering China, brief summary of the whole, etc.

2. History, with sub-headings, such as stations, policy, chief events, etc. Also footnotes and brief sketches of lives of some of the veterans. The material is *not* based on the China Mission Handbook, but is entirely new; all blanks being filled up.

3. Full sections on the literary work of each Mission with lists.

4. Statistics (Individual Societies and General Summary. Also R. C. Statistics.)

5. Story of Societies which once worked in China, but are not now on any list, such as the Society for the Promotion of Female Education in

the East, the Morrison Society, the Netherlands Society, etc.

6. Women's Societies.

7. Presses.

APPENDICES: Alphabetical List of all the missionaries of the Century, with Societies and Dates.

List of Books on China.

Chronological Table.

Index of Societies.

Index of Persons.

Index of Contents.

Map of China.

A review will appear in next issue.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

C. L. S. List:—

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Andrew Murray's Abide in Christ. By D. MacGillivray.

Selections from Hastings' Bible Dictionary. By D. MacGillivray.

War Inconsistent with the Christian Religion. Dodge (in press).

Beautiful Joe. Mrs. MacGillivray.

Shansi Imperial University List:—

History of Russia. Rambaud.

Biographical Dictionary, published by Chambers.

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer.

Acts and Epistles, S. S. Lessons, Easy Mandarin. By W. F. Seymour.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne.

Ballantine's Inductive Studies in Matthew.

Catechism on St. John's Gospel. By Mrs. DuBose.

Twenty normal lessons for S. S. use. By J. C. Owen.

The Organized Sunday School. By J. C. Owen.

Hungering and Thirsting. By Mrs. MacGillivray (ready).

Charity's Birthday Text. By Mrs. MacGillivray (ready).

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Life of John Huss of Bohemia. W. Remfry Hunt.

Life of William Tyndale. W. Remfry Hunt.

Teddy's Button. Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

Systematic Theology. 12 parts. Dr. DuBose.

Torrey's How to Pray. Chen Chung-kuei.

Miss Garland proposes a Children's Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells." She hopes something will be done at the Conference to enlist composers, etc.

NOTA BENE: Mr. MacGillivray has in mind to publish a China Mission Year Book, commencing with 1907, to be issued at the beginning of 1908; this to be the first of a regularly appearing series of Year Books. Suggestions as to what should be included in these Year Books are now solicited.

Editorial Comment.

As we go to press the long looked-for Conference is in session. The frequent references **The Centenary Conference.** in our pages, for more than a year, to the China Centenary Missionary Conference, and the information given from time to time, indicate the importance of the subject and the greatness of the preparations, as well as the greatness of the expectations formed with regard to it. Now that the Conference is met, we realize how much preparatory work has been done by the Executive Committee, of whom Bishop Graves has made so efficient a chairman. Special mention should be made of the yeoman service rendered by Rev. G. H. Bondfield to the whole missionary body in the strenuous and clear-headed manner in which he had planned and carried out the numerous details of organization.

* * *

Personnel of the Conference. THE Conference is not only important in the amount of preparation for it and the hopes of many with regard to it, but it is great also in its personnel. Perhaps the most prominent feature is the number of young and middle aged workers, who with hearty hand-shakes and beaming faces and shining eyes, awaken old memories of college or indulge in more recent gossip of their work on the field. But our second glances

were more on the veterans. We are thankful so many have been left, and we welcome their words of wisdom; and we gladly note how many others have matured into strong leaders; but we miss the faces and the counsels of such men and women as David Hill, J. L. Nevius, J. G. Kerr, A. P. Happer, E. Faber, Hudson Taylor, Alex. Williamson, J. Edkins, H. Blodget, Misses Haygood and Safford who were with us, excepting the last, at the last Conference. And our sense of indebtedness to the older workers leads us to think reverently of such men as Morrison, Marshman, Bridgman, Culbertson, Milne, Lockhart, W. C. Burns, Legge, Wylie, and Wells Williams. Nor must we forget Griffith John, who unfortunately was not present at the former Conference, and who, during our present gathering, is in feeble health at home. We are appropriately printing in this issue, as a frontispiece, a reproduction of Chinery's picture of Morrison translating the Scriptures into Chinese.

Another point we would also like to emphasize, whilst referring to the veterans, is the reference by Dr. Arthur H. Smith in his Centennial survey to the sufferings and hardships endured by the wives of missionaries of those early days. Many little graves tell their tale of loved ones taken away, leaving aching hearts behind.

A NOTABLE feature has been the amount of prayer preceding and accompanying the Conference. In the first session in the opening prayer we were struck by the intensity and volume of the deep murmur of the heartfelt Amens to Dr. Parker's petition for revival. This was also emphasized at the prayer-meeting held on the first Monday during the Conference, when Dr. Noble and Rev. W. D. Reynolds, of Korea, gave a graphic and soul-stirring account of the wonderful revival in that country.

So far as we have gone, the characteristic feature of the discussions has been the exhibition of the strong desire on the part of consecrated men and women to come to a satisfactory mutual understanding in connection with what is most vital in their work. It might seem at first as if there were mere quibbling over *words*; and whilst in the early stages of the Conference there may have been too great a desire to discuss literary presentations as well as the important aspects of great principles, yet it is well to remember that these *words* were not unimportant, as they had to do with the expression of fundamental principles.

* * *

SOME of the expressions frequently uttered in the discussions of the first day, on the resolutions on the Chinese

Church, would have been impossible seventeen years ago without danger of serious explosion, and it is interesting to note the causes that have brought the missionaries closer together, enabling them to express themselves so frankly. Undoubtedly the Young Men's Christian Association and the Student Volunteer Movement have done much to bind the younger generation together, and while not making them lose in intensity, have broadened their sympathy and fanned their zeal still further. But this does not account for the evident change in attitude on the part of some of the older men. Possibly the changed conditions in the mission field have something to do with this. There are more missionaries, and so more frequent opportunity for discussion. There are more Christians and a new set of problems. These latter have brought out the reality of our faith in our common Lord and in our joy in the message of His love and power and holiness. It was a happy thought to have the embroidered motto at the end of the hall:

1807 LAUS DEO 1907

UNUM IN CHRISTO.

* * *

THE most prominent feeling at this time of retrospect, conference, and prospect, is devout thankfulness to God. We can only exclaim, What hath God wrought! With this is a feel-

Reflections.

ing of humiliation at the little we have done. How lacking we have been in faithfulness. We can only say, We are unprofitable servants. But we trust this Conference will lead us to realize our duty further and make us more worthy of our calling. Another thought at the back of our mind all the time was prayerful remembrance of workers unable to come to the Conference, filling the gaps left by those who have been released to attend the meetings.

* * *

ONE of the most interesting and inspiring meetings in connection with the Centenary Conference was the gathering of native Christians, pupils of schools, etc., in the Town Hall on Sabbath afternoon, April 27th. Over an hour before the time appointed for the service the people began to flock in—ticket holders only being admitted—and by the time the service was well begun every seat, almost without exception, in that great auditorium, was occupied, and nearly a hundred were unable to obtain seats. Probably as many as eighteen hundred were present.

* * *

AND this serves to introduce a subject which has been before the minds of many, and that is, the sentiment of our Chinese brethren towards

a Conference like this Centenary. There is an unmistakable feeling on the part of many that they have been left out. A great feast has been given in their midst, to which they have not been invited guests. They hear daily of the proceedings in the Martyrs' Memorial Hall, but, with almost no exception, they have no part in them. They remember the great Christian Endeavour Convention in Ningpo, when foreigners and Chinese sat side by side and had an equal part. There was fresh in their memory the recent Convention of the Young Men's Christian Association in which the Chinese took the *leading* part. Of course it is easy to point out that both these Conventions were for the Chinese, and that in a gathering like the Centenary Conference, where there were foreigners from all over the world gathered to discuss missionary problems, it would not have been possible so to arrange the language difficulty as to admit of their sharing equally this feast of good things. The fact remains, however, that we do well to take this matter into consideration. The native ministry is increasing in numbers and intelligence. It will not do to allow them to entertain the idea that they are being slighted. Just what the solution of the difficulty may be, we are not prepared to suggest. But the subject should certainly meet with due consideration in preparing for another Conference.

It is a very interesting feature of the engrossing and cementing character of Eastern problems that when a number are brought together on the passage to and fro, or in some convention in the home lands, discussion on events in the East is inevitable. On a recent trip of the s. s. *Mongolia* to Japan, a resolution and appeal with regard to oriental exclusion were drawn up and sent to the United States. A member of the party writes us that "a large number of the passengers were glad to record themselves in favour of a radical change in the present law. . . The present law, as it stands, is un-American and un-Christian. But especially the fact that any man, living lawfully and peaceably in a Christian nation like the United States should be denied the right to have his wife and children come to live with him, is a shame and disgrace to the American people. This should be changed and changed at once."

* * *

A REMARKABLE meeting has recently been held in the city of Omaha, attended by over one thousand delegates, largely laymen, to consult together and devise plans for a grand advance movement in the cause of Foreign Missions, and, especially, to endeavor to interest the business men of the church in the great work which is now being laid upon our

missionary Societies. The Presbyterian Church, North, now gives in the neighborhood of a million two hundred thousand dollars gold annually. But if the whole mission field of the world were to be divided up among the different denominations, and each denomination apportioned its due amount, there would fall to the Presbyterians a portion which would require for its adequate support the sum of six million dollars, gold. These men pledged themselves to seek to bring the Church up to this standard of giving.

* * *

IN these days of famine relief reports and anxious thought as to how best we can ameliorate the dreadful conditions in this and the adjoining provinces, Mr. Preston's contribution on Chinese Benevolent Institutions in Theory and Practice, the first article in this issue, is very appropriate. The subject is worthy of thorough study. Mr. Preston speaks specially with regard to the city of Changteh, Hunan, and whilst showing that in China generally there has existed among the more thoughtful a keen feeling of respect for the aged, sympathy for the sorrowing and pity for the unfortunate, he has also shown from his own personal observation that much serious effort has been made in the right direction. Eight or nine years ago the Rev. W. W. Lawton contributed a study of

**Business Men
and Missions.**

the Benevolent Institutions of Chinkiang to the columns of the *North-China Daily News*, and nearly fourteen years ago the late Rev. David Hill contributed two valuable papers to *The Messenger* on the Charities of China, with special reference to Hankow. He painted vividly the dreadful suffering that China periodically undergoes from famine and flood, whilst not forgetting the chronic distress from the poverty of the people. Two of his remarks were most significant:—

When there is slight diminution in the rainfall, hundreds of thousands may have to face starvation, or when there is a slight excess and the great river Yangtze rises a foot or two above its wonted summer level, hundreds of thousands are driven from house and home to seek a precarious living by depending on the charities of those cities which are above high water mark.

And again:—

... This will the more readily be recognized when we add that there are no poor laws as there are in Christian lands.

In view of this we would express the hope that China, while learning so much from Japan, is taking note of the manner in which the Japanese Government takes care of the people. What was done in Sendai in the way of famine relief is an object lesson to the world, so thorough and scientific were the steps taken then to relieve the distress and to use to the best advantage the funds generously contributed by other lands. Seeing the Chinese official is supposed to be the parent of the people, his general callousness with

regard to their welfare and the way he allows his "family" to be victimized by unscrupulous cornerers and landowners, would indicate the worth of such a study of the charities of other lands as has been suggested.

* * *

In printing the article on the Intellectual Life of the Missionary, we omitted to add the title of M.D. to the name of the author. The subject is a timely one, and we are glad that it has received attention in the Letters from an Old Missionary to His Nephew. We are sure that all the missionary nephews must be glad to know, from the preface of the book, who their wise counselor is. And, in passing, we would draw attention to the number of new books which are on exhibit in the Conference and Mission Press Bookrooms. A study of these will no doubt help in promoting the intellectual life of the missionary. And since Dr. Menzies has referred to the beginnings of the missionary career, we would draw attention to the fact that many of the workers deplore the loss of the faculty of concentration. The power of attention seems shattered. May this not be caused in part by the listening to, or rather the not listening to, prayers and sermons which the missionary does not understand, during the first months of arrival in the country?

THERE are two ways in which the intellectual life may be promoted. One is to become intellectual master of all that is properly connected with his special calling as a missionary. As a preacher, teacher, physician, author, or worker along different lines, he will find opportunities for study which will strengthen him intellectually and make his work all the more valuable and tend to greater efficiency.

How to promote it.

At the same time, by way of a change, it may be well to pursue some study which has no direct bearing on his special duties, but which is of undoubted utility in promoting mental balance, alertness, judgment, and capability. The man, in a sense, is of greater importance than his work, and we believe that all such study will not only enable him to work well but will fit him for a better class of work.

Missionary News.

The Centenary Missionary Conference.*

ATTENDANCE UP TO DATE.

Total of <i>ex-officio</i> senior missionaries	...	...	122
Total of elected missionary delegates	...	...	354
Total of Visitors	...	...	694
Total	...	...	1,170
Total voting members	...	...	476

Thursday, April 25th.

The inaugural business meeting of the Centenary Conference was held in the Martyrs' Memorial Hall this afternoon. The Right Rev. Bishop Graves, as Chairman of the Executive Committee, presided. The meeting opened with the singing of "O God our Help in Ages Past," and Dr. A. P. Parker offered prayer.

Bishop Graves, who received quite an ovation when he rose to speak, said that before proceeding to the business of the meeting it had seemed proper to the Executive Committee that he should say a few words on their behalf.

The Committee had been working since May, 1905, and he was sure those present would bear very cheerful witness to the amount of work that had been accomplished. As Chairman of the Committee, absent from only one of its meetings, he desired to bear testimony to the singular harmony and unanimity which prevailed at its meetings. They had met not only with the Executive Committee, but also with members of the General Committee who might be in Shanghai, and throughout the meetings, although of necessity there had been differences of opinion, there had never arisen any juncture at all at which they had not been able to reach a practically unanimous conclusion. He thought that might be taken as a happy augury for the Conference just begun. One reason why the Committee had been able to get through the work it had was because it had been favoured in its Secretary. He had been tireless and diligent, and his knowledge of Missions

*Condensed from *N. C. Daily News*.

and missionaries had always been at their service. Outside of the Executive Committee they had had the support of about seventy missionaries of great experience, who had willingly given their counsel and advice. And besides them they had had the support of the vast body of missionaries in China.

THE MARTYRS' MEMORIAL HALL.

After explaining the methods of organization, in closing he felt he must refer to the building in which they were gathered and in which the deliberations of the Conference would take place. They wished it were a larger one, but it was the largest that their funds would enable them to construct. It seemed to him impossible that anything but the spirit of reasonableness, concord, and Christian love should prevail in any assembly meeting within these walls, when it was remembered that they were a silent witness of those of every nationality who had died for the Christian faith. Surely throughout all their exercises there must be present to their minds the host of silent witnesses who had gone before, who had not held life dear, but had been faithful unto death for the sake of Christ in China.

ORGANIZATION.

Rev. J. C. Gibson, D.D. (E. P. M., Swatow), was elected the British Chairman, and Rev. A. H. Smith, D.D. (A. B. C. F. M.), the American Chairman.

The following gentlemen were elected Recording and Minute Secretaries to the Conference: the Revs. E. C. Lobenstine, F. B. Turner, W. J. Doherty, C. H. Fenn, D.D., and J. C. Garritt,

D.D. By a special resolution the Rev. G. H. Bondfield was elected Secretary of the Conference.

A large part of the meeting was taken up with discussing the twelve rules of procedure.

INAUGURAL RECEPTION.

In the evening an inaugural reception was held in the Town Hall, entertained by the Shanghai Missionary Association. About fifteen hundred people were present, representing eighty-three different societies or agencies working in more than five hundred cities throughout the Empire of China. Sir Alexander Simpson offered the opening prayer and Dr. Hykes delivered an address of welcome, thereafter vacating the Chair in favour of the Chairmen of the Conference.

The Rev. Chang Pao-tsu (A. P. M., Shanghai) spoke on behalf of the Chinese pastors, saying that they very much appreciated the fact that people had come from all parts of the world to attend this Conference, and congratulated them on their safe journey by land and sea. He hoped that the Conference would be helped by the Holy Spirit and would glorify God and help man.

H.E. Taotai Tong then rose and said that on behalf of, and in the name of, H.E. Tuan Fang, Viceroy of the Liangkiang Provinces, he bade those present welcome to China on the occasion of the Centenary celebration of Protestant Missionary enterprise in China. In voicing this sentiment he was not giving expression to a mere platitude; their welcome was sincere and was tendered in the spirit that animated all men desirous of achieving some good in the world,

of whatever creed, and to whatever branch of the human family they belonged. It was in this spirit that he spoke on behalf of H. E. the Viceroy in welcoming the Conference and in wishing it all success in its labours and social amenities with the object of assisting the enlightenment of mankind.

After suitably acknowledging this greeting from the Viceroy, Dr. Gibson read the following telegram from Sir John Jordan, H. B. M.'s Minister at Peking:—"Hearty greetings and best wishes for a successful Conference."

REPRESENTATIVES FROM HOME LANDS.

Dr. Gibson then extended a hearty welcome to the many representatives of churches in the Western lands who were on the platform. There were so many of them that he could call on only a few to make short addresses. Responses to the welcome were made by Rev. W. Bolton, of the London Missionary Society; Mr. Sleeman, of the American Laymen's Missionary Movement; Mr. F. W. Fox and Rev. Lord William Cecil representing the China Emergency Mission Committee of London; Dr. Leonard and Bishop Foss, of the Board of Managers of Foreign Missions for the Methodist Episcopal Church; Mr. Duncan MacLaren, of the United Free Church (Scotland); Count Pomtaliér, representing the Société Etrangère de la Mission de Paris; Professor E. C. Moore, of Harvard; Dr. Lambuth, Methodist Episcopal South; Dr. Karl Fries (President of the World's Christian Student Federation); Rev. Gregory Mantle (Wesleyan); Dr. Fox (American Bible Society); Rev. J. H.

Ritson (British and Foreign Bible Society) and Mr. Walter Sloan (China Inland Mission).

Friday, April 26th.

A happy note was struck when the Rev. T. W. Pearce, on behalf of the missionaries in South China, said he had the privilege of offering in their name a symbol of the chairman's office in the direction of the Conference to the Chairman. He had pleasure in presenting Dr. Arthur Smith with a gavel or Chairman's hammer, the wood of which was cut from a tree which overshadowed the grave of Robert Morrison in Macao. The inscription on the hammer read "China Centenary Missionary Conference, 1907. Chairman's gavel of wood from a tree overshadowing the grave of Robert Morrison. Presented by missionaries in South China."

The Chairman, in accepting the hammer, expressed the hope that there would be as much unanimity in this Conference as there apparently was in the missionary body in 1807.

THE CHINESE CHURCH.

Dr. Gibson introduced the report of the Committee on the Chinese Church and the Resolutions drawn up. These we hope to print in our next issue. The discussion was participated in by a large number of delegates, and it was finally moved by Dr. Bryan that the second paragraph of Resolution II should read as follows: That this Conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holds firmly the primitive Apostolic faith; further, while acknowledging the Apostles' Creed and the Nicene

Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any Creed as a basis of Church unity; yet in view of our knowledge of, etc."

Dr. H. Corbett seconded this proposal.

Bishop Roots spoke in favour of the amendment, but suggested the addition of the words "and leaves confessional questions to the judgment of the Chinese Church for future consideration" after the words "basis of Church unity." He asked the meeting to signify its approval or otherwise of this proposition, and on a show of hands the majority was in favour of it.

Dr. Bryan's proposal with the addition proposed by Bishop Roots was thereupon put to the meeting and carried almost unanimously. The result was received by the meeting with unbounded enthusiasm, and as one man all present rose to their feet and joined in singing the Doxology.

A CENTENNIAL SURVEY.

At the evening meeting at the Town Hall the first of a series of popular addresses was given. Sir Havilland de Sausmarez presided, and except on the platform there was hardly a vacant seat, though the floor space was almost entirely covered with chairs.

The subject of the evening was announced as "A Centennial Survey," and probably no one other than Dr. Arthur H. Smith could have handled so vast a subject in a popular yet informing way, supporting his arguments by an orderly array of names, facts and figures. Even Dr. Smith found the task a severe one, and as a speaker he

had fewer opportunities to be frankly entertaining than usual. The audience never reached the pitch of enthusiasm which had marked the meeting of the evening before, but it listened attentively, if a little uneasily at the beginning, while Dr. Smith somewhat unkindly reminded it of the sins of its ancestors in their dealings with China. It was not surprising, he thought, that China should have been suspicious of the "barbarian" a hundred years ago. The picture was possibly a little highly coloured in order to throw into greater relief the reversal of this state of affairs by missionary effort. The names of the great leaders of the past and present day were greeted from time to time with cheers. The benefits which Dr. Smith declared to have been conferred on China by Protestant Christianity were, the idea of a God, the raising of women, purer lives of the people, a weekly day of rest, a sense of discipline, educational advance, printing presses, and many others.

Saturday, April 27th.

The subject discussed was the Chinese Ministry, introduced by Dr. D. Z. Sheffield. A notable incident was the visit of a deputation of Chinese pastors, introduced by Dr. A. P. Parker.

The Chairman said the Conference most heartily received the deputation: they could not receive any deputation with warmer hearts than a deputation of their brethren in the Chinese ministry. The pastors were men who had borne the burden of the ministry of the Gospel in many cases amid great difficulties and little encouragement. Some of them came from Christian homes, but others in their early

days lived in homes which had not then received the light of the Gospel. Whatever their history the Conference welcomed them as brethren in Christ Jesus. They recognized that in no sense were the Chinese pastors assistants or under the missionaries, but fellow-workers with them, fellow-workers who had the advantage of being able to speak all forms of Chinese and of being closely knit to all departments of Chinese life. The Conference received the deputation with the utmost pleasure, and that pleasure was deepened when they looked back to times seven years ago when there were members of the Chinese ministry who laid down their lives in the service of the ministry. The Conference received the deputation with honour and the most cordial welcome.

SATURDAY EVENING MEETING.

A Praise and Thanksgiving meeting, conducted by the Ven. Archdeacon A. E. Moule, D.D., was held in the Martyrs' Memorial Hall on Saturday evening. There was a large attendance. The address was principally a recapitulation of the many things for which missionaries should praise God as His workers in China. Prayers of confession and thanksgiving were offered by members of the congregation; while the hearty singing of the hymns of praise was quite a feature of the meeting.

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Monday, April 29th.

After the usual devotional meeting, and the half-hour business session, the Rev. F. L. Hawks Pott, D.D., presented the Resolutions on the subject of Education. An interesting discussion followed, participated in

by Dr. O. F. Wisner, Rev. Arnold Foster, Bishop Bashford, Rev. F. Brown, Dr. D. L. Anderson, Rev. S. Couling, Dr. Sheffield, Dr. Mateer, Rev. W. B. Hamilton, Dr. T. Cochrane, Rev. F. E. Meigs, and others. In the course of his remarks Mr. Couling spoke of freedom as being more important than union and objected to the elimination of peculiarities which might be a source of strength and glory. Baptists, Anglicans and Presbyterians were really different types of men. This provoked some lively remarks from other members of the Conference.

In the afternoon Lord William Cecil, in the course of an interesting address, said that in England the prevailing sentiment with regard to this matter was that it was a most essential thing to have a university, not a college, which would dominate thought and get absolutely in touch with Western thought; that that university should be a greater thing than either Japan or China could produce for themselves; that it should be a great Western idea; that the university should be founded on the model England had found so successful, not because it was English but because he thought it would help to avoid friction; that all the colleges should be denominational, but that the university should be undenominational and that it should fix the standard of education; that the university should not simply be a place of education but a place of research, so that they would be able to say to anybody, If you cannot afford to go to America or England, you can go to this university. A scheme like this, really to succeed, must be a scheme founded not merely by one denomination or country,

but by all denominations and all countries interested in the progress of Christianity. Let the university authorities in the home lands work with them, for he was certain they would do so if only the opportunity was given.

In the afternoon a reception was given at the Astor House to the delegates by the American laymen who are at present in China studying missionary work and representing the Laymen's Missionary Movement, and nearly a thousand visitors accepted the invitation.

The evening meeting was devoted to a lecture on Robert Morrison, given by Rev. T. W. Pearce, of Hongkong. An appeal was made by the Secretary of the Canton Centennial Memorial Committee for contributions to the Morrison Memorial Fund.

Tuesday, April 30th.

The main subject of the day was Evangelistic Work; the Resolutions being introduced by Rev. J. W. Lowrie, D.D. Both in the forenoon and afternoon strong addresses were delivered, the pith of which will appear in the Conference Records. Towards the close of the afternoon session the final resolutions with regard to the Chinese Church were adopted.

Dr. Gibson said he felt bound on behalf of his Committee to thank the Conference for the earnest attention they had given to these Resolutions. At first there appeared to be differences of opinion, but as they got to know each other better they discovered that they were more at one than they had believed.

He reminded the Conference of the old story of the man who

went out in the early morning and thought he saw a tiger through the mist. Coming nearer he saw it was a man, and when nearer still he found it was his own brother. He concluded with a quotation from Martineau: "It is a law of all long-lived nations that its feuds die out, while its deeper unities, after hibernating through some winter of discontent, awake with the returning sunshine and assume their life again." They had brought to light a deeper unity, and they would go back to their several fields, feeling more than ever one in Christ Jesus.

THE EVENING MEETING.

Probably a thousand people were present to hear the addresses delivered by Dr. D. L. Anderson, Sir Alexander Simpson and Bishop Bashford on "The Influence of Christian Missions on Chinese National Life and Social Progress." Before the addresses were delivered, the Public Band rendered several selections, which were greatly enjoyed.

Social Gatherings.

During the Conference, and as we go to press, a number of social gatherings have been and are being held. On the afternoon of the 30th April the Congregational delegates and visitors to the conference, including members of the London Missionary Society and the American Board of Commissioners for Foreign Missions, were entertained at a reception at Union Church Hall. The hosts were the local representatives of the London Missionary Society and Mrs. W. H. Poate. The same evening over two hundred Presbyterians met

together in a social capacity at the Mission Press premises in Peking Road. We hear also of similar gatherings among the Methodist, Baptists and Episcopalians.

The China Medical Missionary Association Conference.

This Association, which now has a membership of over two hundred, had a representation of about sixty at the conference which began April 19th. Dr. G. A. Stuart is the newly elected President, Dr. C. J. Davenport the Vice-President, and Dr. P. B. Cousland acts as Secretary and Treasurer. The editorship of the Journal (which is now to be called *The China Medical Journal*) will be in the hands of Dr. W. H. Jefferys in Shanghai, with Dr. Booth of Hankow as his colleague. Papers were read on the following subjects:—

Is the Association fulfilling its Object? Asepsis and Antiseptics. Necrosis. Mission Hospital and Dispensary Construction in China. Manifestations of Syphilis in China. Two Abdominal Cases. Fevers of West China. The Use of Native Drugs. Cyclic Vomiting. Some Problems in Tropical Medicine, with special reference to the use of the Microscope. The Evangelistic Side of Medical Missions. Effect of Opium on Malaria. Gynæcological Practice in Central China. Besides the discussion on these topics, some time was given to open talk on new instruments, apparatus, treatment, etc.—Extracted from *N.-China Daily News*.

Presbyterian Council of Federation.

One of the significant meetings which preceded the great Conference, was that of a Council representing the Chinese Churches established

by the Presbyterians of Scotland, England, Ireland, Canada and the United States. The missionaries of these Churches, working in Manchuria, Shantung, Honan, Hupeh, Hunan, Anhui, Kiangsu, Chêkiang, Fukien, and Kuangtung, have established Churches numbering over 40,000 communicants. A Committee on Union, established some years ago, has prepared a plan, which has been accepted by the Chinese Churches; and representatives of these Churches, both Chinese and foreign, met in Shanghai on April 19 to carry the Union into effect. The avowed purpose of this Union, so far from being the desire to magnify a denomination or perpetuate a Western line of division, is to take a first and natural step toward wider union, whereby those of different names and forms of government and polity may be drawn together in one. The ideal grows clearer and more bright of a Christian Church of China, wherein shall be none of the separatist names or shibboleths of the West, but where "all may be one."

Anglican Conference.

Preceding the Centenary Missionary Conference, a conference of Bishops and clergy of the Anglican communion was held in Shanghai. Many subjects of common interest to the eight missions were discussed, and the welfare of the foreigner in China was not forgotten. On Sunday morning, 21st April, nine Bishops and sixteen clerical delegates attended the services in the Cathedral, afterwards being entertained at breakfast by members of the Cathedral congregation. In our next issue we hope to refer to the resolutions on the subject of unity passed at this conference.

Other Conventions.

Reports of the Union Baptist Conference, the Students' Federation Conference in Japan, the Convention of the Young Men's Christian Associations of China and Korea, have necessarily to be postponed to another issue.

New Hospital at Moukden.

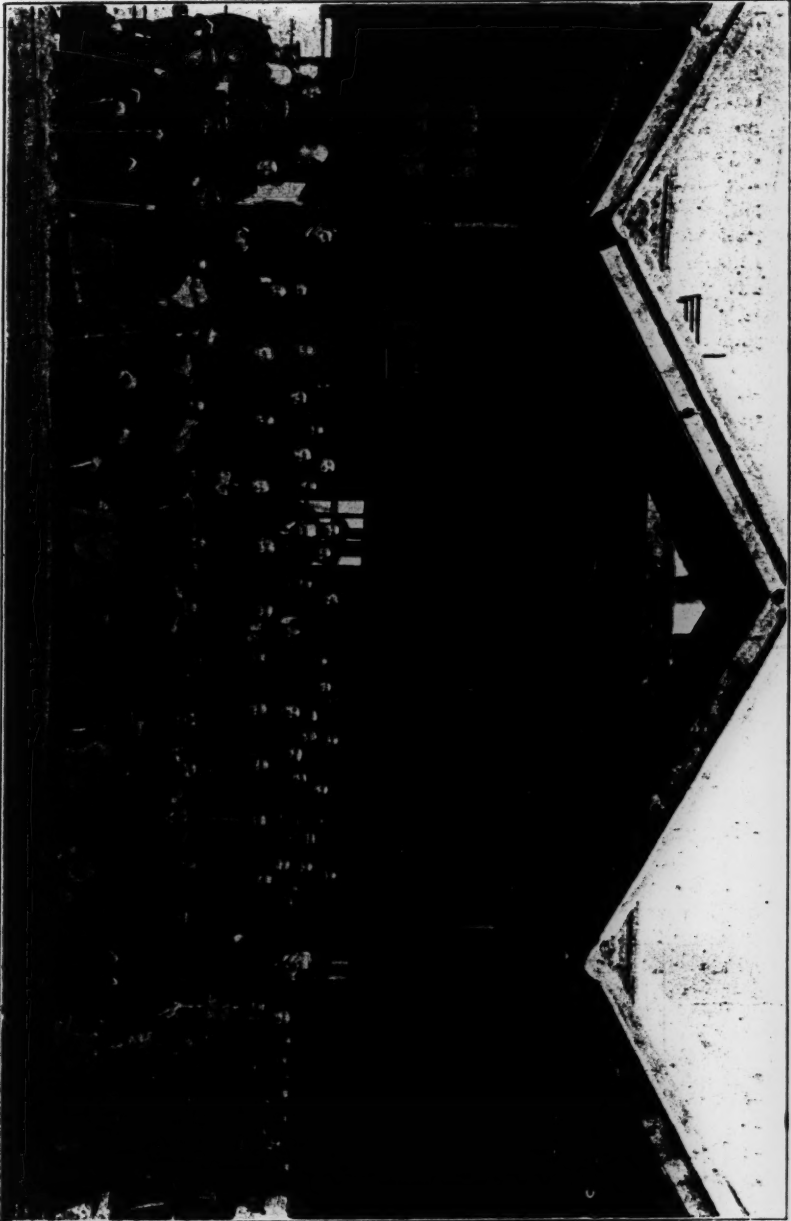
The Opening Days.

BY REV. JAMES WEBSTER.

The 5th, 6th and 7th of March were Red Letter Days in Moukden. On the ruins of the fine old Mission Hospital destroyed by the Boxers in 1900, there has arisen a new building, a finer and larger one than the former, and on these days the inauguration ceremonies were held. A brilliant company of Chinese officials convened at the hospital at noon on the first day, when H. E. Fulford, Esq., H. B. M.'s Consul-General, on behalf of Dr. Christie, presented H. E. Chao Erh-sun, Governor-General of Feng-tien, with a silver casket containing a key, and invited him to open the building. After the ceremony Dr. Christie conducted his numerous guests over the building, and in the waiting room refreshments were served and congratulatory speeches given by the Governor-General, Mr. Fulford and others. In a preliminary statement Dr. Christie expressed his gratitude to the Governor-General, who had not only honored the hospital by his presence that day, but had all along shown the most cordial interest in the Medical Mission. We were told how His Excellency had subscribed the large sum of Taels 4,000, and in addition had that very

morning placed Mex. 1,000 in his (Dr. Christie's) hands. The Doctor briefly sketched the work from its commencement in November, 1882, when medical mission work was first begun in Moukden. In the following Spring a small dispensary was opened; and later a modest flat-roofed two-roomed Chinese house as a hospital, with accommodation for a very few in-patients. In the course of a few years a commodious well-equipped hospital and dispensary were erected and a growingly successful work done for sixteen years. For several years past temporary accommodation has been found in a temple near by, and during the war between Japan and Russia a very large number of serious cases dealt with.

In concluding his address the Doctor gave us some statistics which speak volumes. Since the hospital was established no fewer than 320,000 visits (including return) had been registered and 17,000 operations performed. When the new building is completed there will be accommodation for 120 in-patients, but two wards have still to be built, and there is only room for sixty. There was never a word about the Boxers, as was fitting. Indeed the only reference to that business was made by the Governor-General himself in the course of his genial reply. He eulogised the work in which Dr. Christie had been engaged for so many years, "during which, alas! he has suffered much grief and loss," for which China "is ashamed to-day." It was the only shadow in a speech full of sunshine from first to last. The magnanimity shown seemed to impress him greatly. "In all my intercourse with Dr. Christie," added His Excellency, "he has



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OPENING OF THE MORTKDEN HOSPITAL.

Front Row—1. Governor General, *Chou Fih Sun*, 2. Military General, 3. British Consul, 4. Japanese Consul, 5. American Consul, 6. German Consul, 12. Mon-sol High Priest.

Third Row—7. Dr. Ross, 8. Mr. Webster, 9. Mr. Turley, 10. Mr. Oliver, Commissioner of Customs, 11. Dr. Christie.



never spoken one reproachful word." He urged the wealthy men of Moukden to come forward and complete the hospital; it "is Dr. Christie's wish, and it is my wish, that this beneficent institution be finished before the end of the year."

DESCRIPTION OF THE BUILDING.

The new hospital occupies the same spot as the former building, a beautiful situation for such an institution. On the outskirts of the eastern suburb, upon an elevated knoll overlooking the clear placid waters of the perennial 'thousand springs,' commanding a magnificent view of the purple hills of south-eastern Manchuria, some thirty miles away, there the new hospital is built.

The design of the building is quite new, after plans by Mr. H. McClure Anderson, and from an architectural point of view, as well as that of practical utility, there is little left to desire.

The approach to the hospital is by gateways, opening through a handsome wall-screen, arch-shaped, with stone panel in the centre arch, bearing the Chinese characters '*Sheng Ching Shih I Yuan.*' (Moukden Hospital). The dispensary department consists of a double storied building, with projecting roof, showing three gables fronting south. An eastern entrance leads into a commodious waiting room, 44 ft. by 28 ft. with an elliptic arched recess, 15 x 12½. The roof is finished in four arches of half timber work with plaster panels. The floors are laid with Tangshan plain tiling. Opening from the waiting room is the consulting room with darkroom adjoining, and immediately beyond is the

ing room and exit door for dispensary patients. Crossing a corridor you enter the Doctor's private room, adjoining which is a lecture room and laboratory. The upper story consists of a large lecture room, medicine and napery store rooms and three students' dormitories. The entire outdoor department, including the waiting room, is heated by low pressure steam plant with ornamental radiators.

The in-patient department is connected with the dispensary by means of a corridor 220 ft. long, with wards opening out from right and left. The operating room, bright, airy, roomy, lit on three sides by large plate glass windows and furnished with every modern surgical appliance, occupies the first position on the right. A commodious ward, called after its founder—the 'Munro Memorial'—opens on the left. It consists of one public and three private wards, and has accommodation for fourteen patients. A feature of this ward is a beautiful verandah, provided with a view to open air treatment and covered by gable roofs, matching the outdoor block. Further along the corridor, on the right, are two commodious wards, with twenty odd beds in each, while on the left there is space for other two wards which remain to be built in order to complete the plan. The corridor and various wards of the hospital are successfully heated by means of Russian furnaces.

THE DEDICATION DAY.

The Moukden Hospital is, and has ever been, emphatically a missionary institution. Its high aim from the first has been to use the art of healing as a means of revealing the love of

God to man. This loyalty to the evangel, and the close identity of the hospital with the progress of the Christian Church in Manchuria, were clearly shown on the occasion of its solemn dedication to the service of Almighty God in behalf of suffering humanity. The large waiting room was crowded in every part by an enthusiastic gathering of the Christian community of Moukden. Rev John Ross, D.D., offered up the dedicatory prayer, hymns were heartily sung by the large congregation, and congratulations offered by the Rev Liu Chuan-yao, pastor of the Moukden East congregation, Dr. Ross, Dr. Ellerbeck, of the Danish Mission, Antung, Mr. Turley, of the British and Foreign Bible Society, and by others, Chinese and foreign.

Other events, all of them of great interest, marked the celebrations. The merchant princes of Moukden met one day bringing hearty good wishes, kindly gifts and promises of help. The Christian women had a day all to themselves, which was fitting. Dr. Christie first began medical work for women in Moukden, a work which has grown in greatness and blessing until there is now a large women's hospital and two fully qualified lady doctors, and a large staff of native assistants.

And the crowning function was at the close of the last day, when after sunset an enormous concourse of the people of Moukden, estimated from forty to fifty thousand, gathered together in the neighbourhood of the hospital, swarming up to the tops of walls and the roofs of the surrounding houses down the sloping banks to the very brink of the Small River and beyond to witness a grand pyrotechnic display given

by the guilds in honour of the event. Of course it was impossible not to recall the gathering of such another throng on that same spot, but in a different humour, to witness a spectacle of another kind in the early days of June, 1900. Some of us thought then, as we stood in the midst of our desolations, that all was lost. "All was not lost. Nothing was lost." It is getting on to seven years now, and Moukden has made a great atonement.

God at Work in West China.

BY MR. S. POLLARD.

The provinces of Yünnan and Kweichow have been among the most backward in all China to accept Christianity. After thirty years of work the members in several churches did not total up to three hundred. Then came a change in a totally unlooked for direction. How great that change is can be seen from the two following facts. In an out of the way place among the hills in North Yünnan on the last Sunday of 1906 eight hundred people sat around the Lord's Table. A few Sundays after in another district in that part of Kweichow which almost touches the city of Chaotong, six hundred people gathered round the Lord's table with bowed heads and thankful hearts remembering Him, of whose existence they were totally ignorant a few years ago.

These Christians are all members of the Hwa Miao tribe, one of the smallest of the tribes which form the majority of the inhabitants of Yünnan and Kweichow.

Three years ago I was in charge of the church work at Chaotong. Though the mem-

bers were few, God had given us some whose hearts He had changed, and quietly and hopefully we were working and longing for larger ingatherings. For many years some of us had prayed for a great revival and had asked that God would send it in such a way that no one might be able to say it was the doing of any man.

Suddenly, without the slightest warning of any kind, four men in strange dress appeared at the Mission house and said they had come to learn Christianity and that they were the advance guard of thousands. Here was something exciting if you like! Everybody treated these men kindly. The Chinese Christians to their credit warmly welcomed them, and though to be called a Miao, is a term of the greatest contempt, these Chinese who believed in Jesus treated these strange men as brothers. The story the men gave was true. They were the advance guard. Day after day parties came to the Mission house, all with the same story. At last we had hundreds at a time, and for a while all our Chinese work was dislocated. Fancy having to lodge six hundred people at one time. People, too, who worked hard at trying to read Chinese Gospels till two o'clock in the morning and then began again at five. One longed at times for a little quiet, and only when I got behind a zareba of three barred doors could I feel safe for a few minutes' rest. Once I was so tired that I went to bed; first of all carefully barring all the doors which could possibly lead to my room. Before I could get to sleep, however, my bedroom was filled with Miao. They had in some way or other got up on to the balcony, attacked the bed-

room of one of the sisters who was away and in a roundabout way found out the teacher. They would be taught, and teach them we had to. So in the city of Chaotong this movement went on for months.

The men had first come in contact with Mr. Adam, of the C. I. M., whose church at An-shuen, in Kweichow, has for years formed an oasis in the desert of West China heathenism. The great work which for years Mr. Adam has been doing and the great influence he has in the district around An-shuen, are practically unknown outside a small circle. Some day these backwoods missionaries will come to their own. The rush of the Miao began first to An-shuen. The men went six or eight days' journey from early morn to late at night in order to reach the Mission house. Mr. Adam told them of a nearer centre at Chaotong, and so two equally successful Miao Missions have sprung into existence.

At Chaotong we soon saw we must get centres out among the people if these tribesmen were to be properly led to Christ. In four different places—two in Yunnan and two in Kweichow—landlords have given sites for Mission premises, and on three of these the Miao have erected chapels and schools. The fourth set of buildings is to be commenced as soon as the winter's frost is over.

The work is altogether different from that among the Chinese. There is perfect freedom of intercourse between men and women. On the whole the women are the best learners.

Drunkenness and immorality of a gross kind are the twin sins we have had to contend mostly with. In every large village was a house of ill fame, and here

regularly the young people and even married people spent their nights. Thank God that around one of our centres fifty of these immoral club houses have been destroyed and hundreds of drunkards have been total abstainers for over two years.

One novel feature of the work is the Sunday evening service, when any person in trouble is encouraged to come to the front and tell the trouble out to all the people. In this way wizards, sorcerers, Magdalenes, drunkards, bereaved persons, sinners of all classes come out to pray and be prayed for. Great is the blessing which has attended these services and many devils God has cast out.

A third Miao Mission has been started to the North of Yunnan Fu. Dr. Nicholls, of the C. I. M., is in charge, and our Mission here is supplying the native helpers. The missionary spirit is strong, and we do everything we can to foster it.

What the outcome will be I do not know. Thousands of Miao are constantly praying for a great revival among the Chinese. I think God will answer these prayers.

Our hearts go out in great thankfulness for the great work God is doing. To Him be all the glory, though He allows us to share the joy and the love and the suffering.

Mid-Pacific Institute.

AN ORIENTAL COLLEGE IN HAWAII
FOR CHINESE, JAPANESE,
AND KOREANS.

This work has been carried on for some years by Mr. FRANK W. DAMON, in Honolulu. It is now to be greatly enlarged. On March 15th, 1907, the deeds were signed, purchasing nearly forty acres, for this enlarged

Institution. The cost per student, for board and teaching, including English and Chinese courses, is not over \$100 gold for the nine months' school year. Each student must also buy a school uniform.

The climate of Hawaii is fine. The opportunities for learning English are excellent. Just the place for oriental students to come for study.

Although the school is open to all Orientals, its patrons have been mostly Chinese. At the beginning of the past year the teachers and scholars were given the pleasure of welcoming to the school a number of Korean boys. These students will form the nucleus of the Korean department. With the Japanese students, who have been connected with the Institute for several years, we now have a distinctly Oriental work. No one can doubt that the intercourse between our nation and these three peoples of Eastern Asia must grow closer with every succeeding year. Hawaii is to play a peculiarly intimate role in introducing them to one another.

In the development of the East, these nations are to become more and more united. Hawaii welcomes them to her shores for a better education.

Work for the Insane.

At the March meeting of the Canton Missionary Conference a very interesting paper on "Modern Psychiatry," the Treatment of the Insane, was read by Dr. H. Boyd. The essayist dealt with the subject historically and practically, the practical notes being drawn from over two years' experience as Surgeon-in-charge of the J. G. Kerr Refuge for the Insane. The need for such work is apparent in the ever-increasing number of patients entering and the willingness of most to pay for the benefits of the institution. The present roll number is over 100. The work is resulting in good—physical, mental and spiritual.

A visitor remarked that when they heard at home fifteen years ago that Dr. Kerr wanted to start a Refuge for the Insane, they

exclaimed, "What will the missionaries not start next?" but the practical success of the institution had amply justified the noble faith and Christ-like pity of its founder.

A sad feature brought out by the paper is the increasing number of cases from alcoholism, showing that there is already need for a temperance as well as an anti-opium crusade in China.

The paper was heartily appreciated by Conference and the desire was expressed that it should be forwarded to the Committee on Medical Questions for the Shanghai Conference and the attention of missionaries throughout China be drawn to the need and the possibility of helping these most unfortunate of all afflicted ones.

Missionary Statistics.*

Great growth of Church in China. No. of Missionaries 3,833. Summary of Statistics prepared by Rev. W. Nelson Bitton.

A Brief Comparison of some Statistics of the Three Missionary Conferences in China—1877, 1890, 1907.

These Statistics are generally those for the year preceding the Conference. The method of tabulating the Statistics for the present Conference differs from the others, in that there are no estimates. When, as not infrequently happened, no report was received, the result was a blank. The complete table will show how often this occurred.

Number of Societies working in China: in 1876, 29; 1889, 41; 1906, 82.

Note. By counting detached bodies of workers now reckoned as "independent," the present total would be 91. The figures show that within the last seventeen years the number of organisations has doubled.

* From the *Shanghai Mercury*.

I.—In the number of foreign workers the increase is still more marked.

1876.—Men and wives, 344; single men, 66; single women, 63; total, 473.

1889.—Men, 539; wives, 391; single women, 316; total, 1,236.

1906.—(Complete to December 31st.) Men, 1,604; wives, 1,148; single women, 1,081; total, 3,833.

II.—The development in the number of Stations (with foreign missionary resident) and sub-stations (in care of Chinese) was similar.

1876.—Stations, 91; sub-stations, 511.

1906.—Stations, 632; sub-stations, 5,102.

III.—The increase of ordained preachers falls perceptibly behind that of other church workers:

1876—Ordained preachers	...	73
1889— " "	...	211
1906— " "	...	345
1876—Unordained	...	511
1889— " "	...	1,266
1906— " "	...	5,722
1876—Bible-women	...	90
1889— " "	...	180
1906— " "	...	894

IV.—Progress in Education is strongly marked.

1879.

Boys' day schools, 177; pupils, 2,991

" boarding " 30 " 611

Girls' " " 82 " 1,307

Total 4,909

1889.

Pupils in all schools ... 16,836

1906

Boys' day and primary schools, 2,196; pupils, 35,378; girls, 7,168. Total 42,546.

Intermediate High Schools and Colleges, 389; male pupils, 12,376; female, 2,761; total, 15,137. Total in all schools, 57,982.

V.—Church expansion is in a larger ratio.

1876.—No. of churches, 312. Communicants, 13,035.

1889.—No. of churches, 522. Communicants, 37,282.

1906.—Baptised Christians, 178,251; catechumens, 78,528; total, 256,779.

VI.—Contributions by native Chinese. (Silver Dollars).

1876, \$9,277.92; 1889, \$36,884.54; 1906, \$301,263.

The foregoing are very incomplete, and serve merely as an indication of the various growth and intense vitality of the Church in China.

Statistics of the English Baptist Mission Shantung.

YEAR ENDING DECEMBER 31ST, 1906.

Pastors	14
Evangelists	21
Stations	261
Baptisms during the year ...	513
Transfers	8
Deaths and Expulsions ...	183
Total No. of Church Members	4,167
Nett Increase for the year...	338
Boys' Boarding-schools ...	3
" " " " Scholars	121
" " " " Day-schools ...	97
" " " " " " Scholars	1,042
Girls' Boarding-schools ...	2
" " " " " " Scholars	78
" " " " " " Day-schools ...	37
" " " " " " " " Scholars	311

Sunday School Scholars ...	520*
Hospital Patients, Ch'ing-choufu	11,526
Hospital patients, Chouping	10,112
Dispensary Patients, other places	2,987
Hospital. Voluntary Contributions of Patients ...	£44.11.5
Subscribed for the Pastorate	£51.19.8†
" " " " Poor ...	£6.14.0†
" " " " other Purposes	£18.18.0†

Students in the Shantung University.

The Arts College, Weih sien ...	60
The Theological College, Ch'ing-choufu	47

FRANK HARMON.

* Most of these are not under any regular course of instruction.

† Returns to hand for only two out of the four Associations.

Missionary Journal.

BIRTHS.

At Kiayang, April, to Mr. and Mrs. J. H. GIFFIN, A. B. M. U., a son (Harold Milne).

At Hangchow, 20th March, to Rev. and Mrs. H. MILLARD, A. B. M. U., a son (John Crockett.)

MARRIAGES.

At Foochow, 2nd April, Dr. C. M. LACEY SITES, Imp. Pol. Inst., Shanghai, and Miss EVELYN WORTHLEY, A. B. C. F. M.

At Tsinan, 2nd April, Rev. ALBERT BALDWIN DODD and Miss MABLE BEATRICE MENNIE, both of A. P. M.

At Shanghai, 5th April, Dr. ANDREW YOUNG, B.M.S., and Miss CHARLOTTE SOUTTER MURDOCH, M.D.

ARRIVALS.

AT SHANGHAI:—

18th February, Dr. and Mrs. P. WALDENSTROM, Swedish Missionary Society. (Corrected).

3rd April, Miss E. SUNDAHL, Mrs. E. LOBENSTINE, A. P. M. (ret.)

5th April, Miss L. MINNISS, A. B. M. U. (ret.); Rev. and Mrs. J. W. LOWE, S. B. C. (ret.)

8th April, Dr. HUNTER CORBETT, A. P. M. (ret.)

12th April, Rev. E. LOBENSTINE Rev. and Mrs. C. A. KILLIE, all A. P. M.; Miss A. HENRY, M.D., Can. Meth. M. (all returning.)

18th April, Rev. and Mrs. H. W. LUCK, A. P. M. (ret.)

27th April, Misses L. GAYNOR and E. OLIVER, Friends' Mission; H. W. HOULDING, S. Ch. Mis.; Rev. G. G. WARREN, W. M. S. (all ret.)

DEPARTURES.

FROM SHANGHAI:—

9th March, Mrs. T. PROTHEROE, W. M. S., for England.

29th March, Rev. and Mrs. A. R. VAN METER, A. P. E. C. M., for U. S. A.

30th March, Mr. and Mrs. A. H. HUNTLEY, for Canada.

6th April, Mrs. L. M. WALLEY, M. E. M., for U. S. A.

19th April, Dr. and Mrs. J. M. HOTVEDT and family, Rev. N. C. RONNING, Hauges Synodes Mission, for U. S. A.; Mrs. NETLAND, Am. Luth. Mis., for U. S. A.

20th April, Rev. and Mrs. H. W. PULLAR and family, U. F. C. S. Mis., for England; Dr. and Mrs. FLETCHER JONES and family, Rev. and Mrs. J. HEDLEY, E. M. M., for England.

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